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ABSTRACT

This publication contains 11 papers, all of which reflect the emphasis on literacy that continues to dominate adult education at the end of International Literacy Year. The papers include four presentations from conferences related to literacy held in 1990, one on literacy and peace held in Indonesia and one on literacy in China held in Macao. The 11 papers are: "Literacy and Peace Education: A Maori Viewpoint" (Te Ripowai Pauline Higgins); "The Consumer Movement's Efforts in Peace Building" (Joe Selvaretnam); "Fijian Literacy: Visions for a Literate Community" (Joseph Veramu); "Past, Present, and Future of Literacy Education in Korea" (Soon Chul Ko); "Education Is the Answer" (Catherine Tseng); "Why Adult Literacy?" (Inayatullah); "Literacy and Literacy Activities in Japan" (Ken Motoki, Mimoru Mori); "Strategies for Literacy and Functional Literacy" (W. M. K. Wijetunga); "Literacy and Peace Education" (A. T. Ariyaratne); "Weaving New Life" (Thailand Foundation for Women); and "The Intercommunity Roles of Adult Educators and Extension Workers" (James Draper). An annotated list of eight resources and a review of a book by Edwin Townsend-Coles on non-formal education in Botswana conclude this journal. (NLA)

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LITERACY FOR PEACE AND HUMAN RIGHTS

ASPBAE COURIER NOS 49 AND 50

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INTRODUCTION

This issue is a combined one comprising Courier Nos 49 and 50.

Literacy continues to dominate adult education thought and action at the end of International Literacy Year. This issue reflects that orientation.

ASPBAE has run several programs related to literacy this year. Papers presented at two of them: one on "literacy and peace" held in Indonesia in July and one on "literacy in China" held in Macau in September are included here.

It is too early to judge whether International Literacy Year has been a positive force in Asia and the Pacific. Questions need to be asked about the diversion of resources from other projects that has occurred this year. Has this been successful, perhaps some projects have merely been renamed to take advantage of funds available for the ILY, have grassroots people benefitted from all the words on the mountains of paper that have been produced this year?

We hope to be able to answer some of these questions in 1991.

In this Journal we look at literacy issues facing adult educators, policy makers and the broader community in New Zealand, Fiji, Korea, Republic of China, Pakistan and Japan.

The work of the consumer movement is discussed in the context of its adult education aspects, and functional literacy and literacy for peace are the focus of articles by W.M.K. Wijetunga and A.T. Ariyaratne respectively.

The final two articles move away from the literacy theme and look at other aspects of adult education. "Weaving a New Life" is a report of a project in Thailand which helps rural women to improve the quality of their life and that of their community. Role plays and picture cards obviate the need for literacy in such projects. If learners had to first become literate before they could work on these issues, many years would have to pass. As this article shows, much can be done by using innovative and relevant methods of adult learning.

The final article, by James Draper, gives some background to the Commonwealth Association for the Education and Training of Adults (CAETA). He then moves on to discuss some of the activities of the Association and their relevance to people outside th e normal spectrum of adult education.

Best wishes to all ASPBAE members and readers for 1991. Please send in articles and other information so that the 1991 issues can truly reflect what is happening in Asia and the Pacific and is what you want to read.

News about the Bureau and more generally now appears in the ASPBAE Newsletter produced by the Secretary-General, Dr Wijetunga. It is sent to all members of ASPBAE. Membership information is included on the inside front cover of this Journal.

Yvonne Heslop
Editor

LITERACY & PEACE EDUCATION: A MAORI VIEWPOINT

Te Ripowai Pauline Higgins
Aotearoa/New Zealand

Presented at the ASPBAE S-R 3 Regional Workshop on Literacy and Peace Education held in Yogyakarta, Indonesia, 22-29 July 1990

'Hutia te rito o te harakeke
Kei hea te komako e ko?
Ki te uia koe
He aha te mea nui i te ao?
Maku e ki atu
He tangata, he tangata, he tangata.'

'Remove the centre shoot of the flax bush
Where then will the bellbird be?
Ask what is most important in this world?
Let me reply
It is people, it is people, it is people.'

Last century, this was the cry for mercy from the wife of a northern Maori chief who was about to attack her kinsfolk in a neighbouring area. She knew all too well that her husband's tribe was too strong for her people to survive. Her wise words touched him and thus saved her people. No doubt all of you present have similar stories - that tells the mana, the power of **words**, in this case the **spoken word**.

Our people, the Maori, the collective name for the over 47 tribes of Aotearoa/New Zealand have an oral tradition and we three are descendants of that tradition. Ranui Ngarimu is a descendant of the Ngati Mutunga, Te Ati Awa tribes of the western region of the Te Ika a Maui/The North Island and of the Ngai Tahu tribe of Te Waka o Maui/The South Island. Hohepa and I are descendants of the union between our mythical ancestors Hinepukohurangi the Mist Maiden and Te Maunga the Mountain and then thousands of years later the intermarrying of those descendants to the new settlers from East Polynesia over a thousand years ago on the Mataatua canoe from whence came our ancestor Tuhoe whose name we are known by the tribe of Tuhoe. We draw our strengths from our ancestors whom we believe are ever present with us.

Knowledge and skills were entrusted to successive generations to pass on and to do so with great care and accuracy - because all past knowledge was tapu (sacred) and to make a faux pas was to invite the 'slings and arrows of outrageous fortune' to take a line from a great artist of the written culture, Shakespeare. Our

ancestors were also great artists but of the oral culture, their words were carefully and intricately crafted, in Maori, known as the art of Whakairo Korero, literally, to Carve Words.

Their retentive capacity has been well documented by western scholars from the 1800s; they had memory recall of hundreds of waiata/songs and many generations of genealogies. Documented is a reciting of genealogy by one of my and Hohepa's ancestors, Tamarau Waiari at Te Whaiti in 1901, that went on for five days at a Land Court Hearing. May I be so bold as to say they had the capacity to learn and retain all that knowledge like the modern day computer and like the computer the program and data input had to be accurate or the system breaks down. Today we are now into that mode.

Over 150 years ago the written word arrived in Aotearoa/New Zealand with the arrival of the latest settler from the western world - the Pakeha. Our ancestors historically were great adapters and very quickly learnt this new skill - reading and writing and many excelled at it. The missionaries taught them well, they collaborated and put our language into the written Roman form.

Our people were to soon learn that this new skill also had a different cultural perspective. An example is this western saying, 'Sticks and stones may break my bones but names can never hurt me.' In Maori culture we have another saying, 'He tao rakau he taea te karo - he tao korero e kore e taea' that is, 'the thrust of the spear can be parried but the thrust of the word cannot'. Meaning the word can literally be 'deadly' and therefore they chose words with care, and their word was their honour.

On February 6, 1840, an historical event occurred at Waitangi - the signing of a treaty between our people and the representative of the Crown of England, Queen Victoria. That document is known as the Treaty of Waitangi - the founding document of Aotearoa/New Zealand. The chiefs who signed it did so on the Maori version that they understood, and their word and sign were their honour that could not be broken. For a few years their treaty partner also honoured that document, but not for long!

The dishonouring of the Treaty of Waitangi was only the beginning of the process of breaking down a culture; however the human spirit is more resilient. Yet another of our proverbs: 'He maunga e pikihia, he moana e ekehia, he tihi tangata e kore e pikihia, e kore e ekehia he tapu, he tapu, he tapu.' 'Mountains have been climbed, oceans have been sailed by canoes, the summits of humankind cannot be conquered for they remain forever sacred'. While some areas of life might be challenged, subdued and dominated the ultimate sanctity of humanity

cannot. Oral traditions for our people have been most important - it kept the Treaty alive for us as well as all the rest of our culture.

'You must know your past to know your present'. It is still the most effective means of communication for our people. For us it is a valid learning methodology - it suits our psyche.

One of our leaders, John Rangihau - who in his lifetime made a huge contribution to our country said: 'In the Maori mind, his/her experts were elevated into an echelon of significance. If you wanted knowledge from the world of psychology, meditation, medicine, astrology, religion, social learning - all these exist to the highest degree in the Maori firmament... every psychological concept that has been articulated by the Pakeha, in fact has a Maori equivalent.'

The work for our people is against many odds - we have the:

- highest drop-out rate from the Pakeha education system;
- highest unemployed;
- highest health statistics in the world for certain diseases, especially among women;
- disproportionate numbers in prisons and such like institutions;
- a two generational loss of the language and culture.

All of the above continue, and will continue, not because of illiteracy in English, but we believe it is caused, by being illiterate in our Mother tongue - TE REO MAORI (the Maori language).

It is an identity crisis - a loss of self esteem - a feeling of alienation in our own land.

I am going to quote John Rangihau again, from his address to a national gathering of professional social workers in 1987: '...Since the Maori social and economic advancement of 1945, we have been formally and informally trying to say to Pakeha New Zealanders that Maori social problems need Maori solutions. How, KOHANGA REO, (a Maori child care and parent education programme) is one such solution, but it can and must be only the first of many. If we make mistakes along the way you will simply have to be patient, because we have given you nearly 150 years with no accruing benefits to the Maori. What began as a sacred Treaty has now been long dishonoured and I state that fact from the vantage point of a Maori whose ancestors had grave reservations about signing and in fact refrained and resisted Pakeha dominance... the need to hear the Maori exhortation to return to those solutions that abide in the time tested meridians of

the old world. Therein, lies our salvation, but that the only duty of today's administrators is that it should be acknowledged and RESOURCED.

Some of those other solutions are: bi-lingual schools, Kura kaupapa Maori (total immersion schools), Te Whare Wananga o Raukawa (a tribal university), Maori radio, Maori News Service. Manukau Urban Maori Authority who have a literacy programme focusing on our young people and especially gang members. TE ATAARANGI an adult education programme using the Maori language as the medium, providing holistic approach to learning - peace, literacy in Maori, parent education, community development, environmental education, health education and cultural revival. (Te Ataarangi hosted the 1987 ASPBAE Peace Education Workshop in Wellington)

All of these solutions have two things in common. Maori initiated, driven and resourced - based on our philosophies, and the raising of the self esteem of our young people - for they are our future...

We still have a long way to go.

I have spoken much about our oral traditions as being valid for our people but this does not mean that we deny the validity of literacy.

These past few years have seen a higher profile of the Treaty of Waitangi - not just among Maori but with the rest of our society. It has caused a variety of reactions from people like:

- the Right-wing movement which include patronising politicians;
- the 'ostrich' type who bury their heads in the sand and hope the issues will just go away;
- the instant bicultural literates! This group is to be wary of because many are in power positions, nearly all are pakeha, and, they are even redefining our culture and concepts for us;
- and finally, the committed groups of pakeha who are now educating their own people about the Treaty and whilst this latter group on the whole have positive intentions, I think of what Paulo Freire said... 'That we should be careful about the efforts we make to educate our oppressors, because when we make those kinds of efforts and become successful, we are probably preparing them better to keep us in our oppressed state than persuading them that really THEY need to change.'

The Treaty of Waitangi is a partnership between the Crown (government) and the Maori people and could be the document that will strengthen and bind a peaceful Aotearoa.

Above all we must remember:

> 'What is most important in this world?
> It is people, people, people!!

THE CONSUMER MOVEMENT'S EFFORT IN PEACE BUILDING

Joe Selvaretnam, Secretary General, Federation of Malaysian Consumers' Association

More than at any time in human history, there is a great uncertainty about tomorrow. We are faced with total annihilation.

As Arthur Koestler put it:

> From the dawn of consciousness until 6 August 1945, man had to live with the prospect of his death as an individual. Since the day when the first atomic bomb outshone the sun over Hiroshima, mankind as a whole has had to live with the prospect of its extinction as a species.

While nuclear war is perhaps the most serious crisis confronting man, there are other challenges which have contributed to the despair that marks our era in history. These challenges vary from the First World to the Third World.

There are other challenges that suggest that we are very much under unpeaceful conditions. Peace is just not warlessness. It is much more. Broadly speaking, they range from over consumption and environment degradation, to poverty and exploitation, to growing authoritarianism and deteriorating ethnic relations, to dehumanising lifestyles and spiritual alienation.

Some 675 billion pounds of pesticides are sprayed on the third world crops every year. Interestingly, less than 1% of the 1 1/4 million insect species known to mankind can be called 'pests' against which we have waged a chemical onslaught with an array of pesticide. We have tragically killed off a vast number of natural predators of pests and useful insects and have, at the same time, tampered with the fine ecological balance and created several secondary pests.

With this continued and widespread application of pesticides coupled with a vast and powerful industry bent on promoting this deadly concoction, we have succeeded in creating several strains of 'super pests'. A natural selection on pest population exposed to these pesticides have created at least 447 species of insects and mites, 100 species of plant pathogens, 48 species of weeds, rats becoming highly resistant to one or more pesticides globally. We have also in the process, polluted the environment, including ground water, food crops and wildlife with the toxic residue.

Thus deadly products, illiterate people and irresponsible chemical companies combine in a deadly result.

It has been estimated that some 2.9 million people in the third world are poisoned yearly with 220,000 pesticide poisonings related death annually. Ironically the third world uses about 20% of the global usage of pesticide but accounts for about 50% of the poisonings and about 80% leading to death.

Apart from the direct human tragedy there is also the indirect input into the vicious circle. In US for example, a study revealed that the social and environmental costs - in terms of human poisonings, livestock losses, pollution etc, was estimated to equal US$839 million which is about the same amount of the profits made by US pesticide companies on an average year. If this happens in the United States what about the third world countries?

Waste is more than just waste. As the British say "where there is muck there is brass". Waste is often an essential part of profit profitability. No figures will be sufficient to describe the wanton destruction and misuse of resources, of processes, of products in our society. We see the destruction of the tropical forests and its consequences to indigenous people and the ecology, the waste of the meagre income of the Third World, who spend it on useless inappropriate products - products they do not need nor can afford. For example, in Bangladesh, bulk vitamins are purchased with limited foreign exchange for people who do not need them and which were mostly excreted as urine - vitamised urine is a luxury that Bangladesh can do without!

Like waste, manipulation has become part and parcel of today's marketing strategy. Advertising is a powerful influence in our purchasing behaviour and an important spur to our depressed economy. As a result of a multibillion dollar advertising campaign transnational tobacco companies have turned cigarette smoking into a global epidemic. The links between tobacco and ill health are proven according to the World Health Organization, yet tobacco companies continue to reflect the glamour of their products. Just look at the Benson and Hedges advertisement on TV. It oozes expensive lifestyle and glamour with beautiful women and handsome men. Now, as critically aware consumers cut down/stop/or do not start smoking in the West, tobacco companies are looking east, where sales are booming.

But perhaps the most startling example of the manipulation of human behaviour has been the replacement of breast milk with processed cow's milk from a bottle. The increase in bottle feeding in the Third World is due almost wholly to the vigorous advertising promotion by baby-food manufacturers. Feeding babies with

artificial formula and other breast milk substitutes when there is no clean water and preparation is difficult has led to malnutrition, illness and death for literally millions of infants. James Grant, Director of UNICEF, has said that if we can just protect and promote breast feeding, we can save the lives of one million infants a year. A staggering thought.

In a time of so called 'Peace', we have witnessed more deaths, physical and psychological injuries than all the earlier world wars put together. Through the physical injuries, psychological damage may be less or appear less, less direct and less dramatic than caused by war, but for many of us it is equally lethal. We are in a state of "war", a state of unpeacefulness filled with violence and manipulation.

In recognising this unpeacefulness outside the context of peace as in warlessness, we in the consumer movement began globally to act.

The Consumer Movement has enunciated a philosophy of belief and action to ensure that people in their role of consumers can, through individual and group action achieve an acceptable quality of life through a "need" oriented process of development than a developmental process based on "want". This philosophy or better known as '5 Pillars of the Consumer Movement' covers the following:

Caring People
The consumer movement is about people who care about others and about themselves. It is about value for money of goods. But more importantly, its value for people

Protecting the Earth
Consumers must be conservors, protecting and preserving the earth. We must be aware of the consequences of our actions so that the earth's resources are not squandered by the few at the expense of many.

Knowing your Rights
Human rights are central to the consumer movement, especially the right of people to have their basic needs met.

Fight for Justice
Political and economic systems often discriminate against the powerless. Consumers can help build fair, rational and just societies.

Discovering your power
Acting together ordinary people can make a difference. Consumers can use their joint power to protect their interests and fight those forces that threaten them.

Consumer Responsibilities

As caring people we must exercise certain responsibilities. Responsibilities always precede rights. Without responsibilities there are no rights. Appreciating this important aspect, the IOCU has enunciated 5 responsibilities for consumers as follows:

Critical Awareness
The responsibility to be more alert and questioning about the price and quality of goods and services we use.

Action
The responsibility to assert ourselves and act to ensure that we get a fair deal. As long as we remain passive consumers we will continue to be exploited.

Social Concern
The responsibility to be aware of the impact of our consumption on other citizens, especially disadvantaged or powerless groups whether in the local, national or international community.

Environmental Awareness
The responsibility to understand the environmental consequences of our consumption. We should recognize our individual and social responsibility to conserve and protect natural resources.

Solidarity
The responsibility to organize together as consumers to develop the strength and influence to promote and protect our interests.

Consumer Rights

The demand cannot be recognised and achieved without clear identification and articulation of these rights.

They are:

Basic Needs
The right to basic goods and services which guarantee survival: adequate food, clothing, shelter, health care, education and sanitation.

Safety
The right to be protected against the marketing of goods or the provision of services that are hazardous to health and life.

Information
The right to be protected against dishonest or misleading advertising or labelling. And the right to be given the facts and information needed to make an informed choice.

Choice
The right to choose products and services at competitive prices with an assurance of satisfactory quality.

Representation
The right to express consumer interests in the making and execution of government policy.

Redress
The right to be compensated for misrepresentation, shoddy goods or unsatisfactory services.
Consumer Education

The right to acquire the knowledge and skills necessary to be an informed consumer.

Healthy environment
The right to live and work in an environment which is neither threatening nor dangerous and which permits a life of dignity and well-being.

FIJIAN LITERACY: VISIONS FOR A LITERATE COMMUNITY

Joseph C. Veramu

What kind of people are we?
We are poor
but we are not stupid.
That is why despite our illiteracy we still exist.
But we have to know
why we should become literate
'Will this programme teach us
how to think and work together?
Will *doing* be made part of *learning?*

Satyen Moitra

I have started off this article with this poem to stress that any literacy programme should not just be concerned with reading and writing (although they are important factors) as something intrinsic in itself. We should be mindful of the empirical knowledge and talents of non-literate Fijian people especially in the rural areas. Literacy should bring about positive development as related to the daily lives and experiences of the people.

Nineteen ninety has been declared International Literacy Year by the United Nations. Unesco has made the following definition of a literate person: 'A person is literate who can with understanding both read and write a simple statement on his everyday life.(1) In this article, I will be specifically looking at the crusade to make Fijians literate and also the factors hindering literacy. By highlighting these weaknesses I hope that all those involved in literacy whether teachers, writers, publishers, non-governmental organizations involved with adult non-formal education or the government will take appropriate staps in overcoming them.

Why a person should be literate

In spite of the cynicism shown by some rural Fijians regarding literacy, its importance should not be understated. When a non-literate person becomes literate he will hopefully use his full individual potential in maximising economic productivity. That way he also helps in the economic development of the country. Being literate implies being educated and intelligent and the individual will therefore not be exploited or oppressed. He will also be able to fully take part in the socio-economic and political life of his community. (His non-literacy will not be a drawback to being complacent, fatalistic and pessimistic.) He will

also be able to express himself through speech or writing and assert his dignity as an individual.

Factors hindering literacy and their possible solutions

In Fiji, at least 95 per cent of the population receive education in the formal school system and therefore are supposed to be literate. However, I suspect that there are many Fijians especially in the rural areas who are *functional illiterates*. In other words, they have not found the opportunity in daily life to put their education to practical use and thus have forgotten most of what they have learnt about reading and writing. Most Fijian parents leave it to their sons to handle their transactions or interactions where writing is involved. Many *mataqalis* (Fijian land-owning sub-clans) have as their secretaries or book-keepers bright young people who are affiliated to the clan. Even when students leave school and go back to their villages there are few opportunities for them to use their education for their own individual development. (Some as I have mentioned act as secretaries or book-keepers to clan or village organizations, but the large majority have their literacy skills lying dormant.) Many village people find it odd for village youths to be seen reading. Some feel that reading makes their sons neglect their farm work. Village girls who read are viewed with suspicion especially as most of their reading materials tend to be in the vein of Mills and Boon romances. They condone the reading of the Bible or didactic books but see the reading of ephemeral literature as leading to permissiveness.

Some solutions

Rural Fijian adults should be educated non-formally through PTA movements and through seminars and courses organized by Provincial Councils. These courses could go a long way in helping parents fulfil their roles in effective child-rearing methods and in accepting rural technological innovations. They should be encouraged to acquire most of this information through reading. At a Unesco meeting held in Singapore in 1983, the following points were made:

Creation of a reading environment

'To circulate the habit of reading good books by organising reading campaigns... there must be a special emphasis on parents, informing them of the importance of urging their children to read. It will also be necessary to offer them materials and opportunities favourable to fostering the reading habit. The creation of book banks might be considered with the support of communities and authorities.'(2)

Since all Fijian villages have youth clubs, members should be encouraged to have mini-libraries which they and their parents can utilise. Perhaps the ministry responsible for Youth, the Ministry of Fijian Affairs and the Library Service of Fiji could work out a system where community libraries could be set up in every district as a start to encourage the reading habit.

School leavers and drop-outs should also be encouraged to write. In Solevu District, the youths have produced an Annual Magazine filled with poems, stories and essays that they have written. They have decided to have an annual youth festival whereby they can have oratory, art, writing, singing and traditional dancing competitions. Perhaps other clubs can be encouraged to follow suit.

The Fijian language

The Fijian language is basically an *oral* one without a specific script of its own. The written Fijian language based on Professor Schultz's grammar follows the Bauan dialect and a Latin script and is barely 150 years old. 'No new Fijian dictionary has yet been produced. (The last one was written by Capel in 1941 and is outdated. I am informed that the Institute of Fijian Language and Culture attached to the Government is compiling a dictionary. It is not known when it will be completed.)

Fijian orthography is another complicated and cumbersome matter. Newspapers, publishers, writers and text-book producers use whatever orthography appeals to them. As a result *lai* can be written as *la'i* or *laki, vaka Viti* as *vakaViti* or *vaViti, au* as *yau*, and so forth. All this can be very confusing for the common Fijian who has nothing definite to turn to. The Fijian language, because of its oral heritage is especially noted for its directness, and the active is preferred as opposed to the passive construction. This can also be seen in the combination of verbs and nouns in sentences. In certain aspects, the Fijian language is richer in dealing with the personal subject, plural and singular nouns. Unfortunately, because of the influence of the English language, the Fijian language has tended to be verbose, cumbersome and long-winded. It should also be noted that there is a rich source of proverbs, phrases and aphorisms in Fijian.(3)

Possible solutions

There is a need to have a standardised Fijian grammar and orthography as opposed to the present system whereby people choose whichever structure appeals to them. A definite text would be used in schools, the media, and in daily life. It is not clear who is responsible for making these decisions; the Great

Council of Chiefs, the Ministry of Fijian Affairs or the Institute of Fijian Language, but the sooner something is finalised the better it would be from the point of view of literacy education. I am placing greater emphasis on a Fijian grammar and orthography being finalised because I envisage the Fijian literacy crusade being dealt with through a comprehensive reading programme at school, in the villages and urban centres through non-formal programmes.

Unesco has this comment to make: 'In the battle for literacy, all too often new literates who have been taught to read in the national language relapse into illiteracy because of lack of reading materials in these languages. (Government) should solve the problem of national language before embarking on widespread literacy campaigns... to meet the book needs of societies which for ages have remained basically non-literate but where literacy norms are now being sought, (this) should reflect the need to establish a creative link between traditional oral communication and the printed word...'(4)

Literacy within the formal school system

I have gone into detail into the problems encountered by a lack of a definite structure of the Fijian language. I shall now look at the English language as this is the main language of communication in Fiji. The present Primary English course following the Tate Method with its overemphasis on oral drills has been found by teachers to be inadequate in making learners good speakers, readers and writers of the language. There is a need for a total revision of the English course.

At the junior secondary Form 1 to 4 level there is a need to revise the Link books. The Fiji Junior Exam on English needs to be revised. The paper is divided into 70 per cent for Language and 30 per cent for Literature. A student can pass the Literature section by memorising the answers to the plot, characters, theme and setting. Since the pass mark is 35 per cent, many students who pass it cannot read or write fluently in English. By this, I mean that a student can fail miserably in the composition, comprehension and language section of the course but still pass if he or she does well in the Mass/Media, Library Dictionary section, the Letter section and the Literature section which for the most part relies on memory.

I suspect that all students who fail Fiji Junior and those who pass with a C grade cannot read or write in English. They become functional illiterates because through their low self esteem (or inferiority complex), they are reluctant to make use of the language in daily life. I suggest that the Link course be reviewed and revised. All English teachers should be encouraged to take refresher courses and

those offered by USP. The pass mark of 35 per cent should be raised to 55 per cent. Teachers should be encouraged to make their students write in English and Fijian through creative writing courses. When I was a teacher in Kadavu my students collected myths and legends in the Fijian language from their parents and rewrote them in English. These were published by USP in a book entitled *The Two Turtles and the Ungrateful Snake.*(5) In Solevu my students collected myths and legends in Fijian and rewrote them in English. These were published by USP in a book entitled *The Snake Prince.*(6) The Ministry of Education should be at the forefront of this literary development. At the moment, teachers are left to their own 'devices' and work in isolation in such worthwhile projects. Mindful of the need to educate and make parents, school leavers and drop-outs literate, school libraries should have a section reserved for the community. They should be encouraged to borrow books after school and during weekends. Students should be encouraged to write through national writing competitions. Organizations like the Fijian Teachers Association, Fiji Writers Association, Radio Fiji, the national newspaper, publishers and the Ministry of Education should be at the forefront of this development.

Unesco makes the following suggestions:

> 'In the primary school, curricula should incorporate the concept of reading as an activity leading to functional objectives, i.e. as a means of control and communication with the environment... In the curricula for teacher training at the preparatory level, the teaching of reading should have an importance equal to purely technical aspects of teaching methodology.
>
> 'To encourage school library networks and systems to develop their technical functions, the school librarian working with the teacher can prepare students to become part of a reading society...
>
> 'To circulate the habit of reading good books, (we must) organize reading campaigns which must contain a series of informational and educational messages for the population at large. There must be a special emphasis on parents, informing them of the importance of urging their children to read. It will be necessary to offer materials and opportunities to read in an environment favourable to fostering the reading habit...'(7)

Government's role

When we discuss literacy we invariably have to deal with reading as one of its most effective mediums. However reading implies that there is a conducive

atmosphere in the country favourable to a writing and publishing industry. Authors will have the inspiration and the incentive to write if they know they will be published and receive royalties. Could the Government reduce or do away with import taxes on paper used in the publication of reading materials? The publishing industry could be helped further by fiscal exemptions and a plan for amortising investment and stock turnover. Lastly, the Government should set up a National Book Development Council and a National Literary Crusade Council.

References

(1) Literacy data; UNESCO, Office of Statistics. Estimates and Projections of Illiteracy, Paris, 1978.

(2) See **Towards a Reading Society: Targets for the 80s**, 1983, Regional Office for Book Development in Asia and the Pacific (ROBDAP), Pakistan.

(3) See for example **Wisdom of Fiji**, E Kikau, USP/IOE, Suva, 1981.

(4) op.cit. ROBDAP, 1983, p.15.

(5) Veramu, J C (ed.), 1984, **The Two Turtles and the Ungrateful Snake**, USP, Fiji Centre, Suva.

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PAST, PRESENT, AND FUTURE OF LITERACY EDUCATION IN KOREA

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Introduction

Literacy is the basic tool in education as well as a core ability to adjust oneself to society. It is the basic tool for one's better life as well as for national development. Therefore, it is an essential task for the nations pursuing the equitable welfare state to provide educational opportunities to the people.

The heightening concern for literacy and literacy education is not only limited to the developing countries but also developed countries. Even though concerns for literacy education existed since the Japanese colonial period, literacy education as adult basic education level beyond the elementary 3R education is fairly recent in Korea. The Korean Association of Adult Education (KAAE) held a symposium, workshop and seminar in 1989. As a result of the workshop by KAAE, the Korean Society for Literacy and Adult Basic Education was organized in 1989.

Although the levels of literacy education are different among countries and periods, it is generally accepted that they can be divided into the elementary 3R literacy, life skill functional literacy and special professional literacy. The levels of literacy are generally in parallel with the developmental stage of the countries, that is, the elementary 3R literacy is of higher concern in developing countries, while functional literacy is a major concern within developed countries.

Korea has rapidly developed during the last three decades, and is recognized as a newly industrialized country. The officially reported literacy rate was about 97 percent in 1988. However this literacy rate should be understood as the level of elementary 3R literacy. According to the interim report of "National Assessment of Literacy in Korea" conducted by the Korean Education Development Institute, most of the adult educators agree that the criteria for literacy should be at least 6 years of schooling. It means that literacy education in Korea should have a new philosophy and methods of literacy education reflecting adult basic education, and the target group for literacy education would then be enlarged.

In this paper, I would like to discuss the historical review, current status of literacy education, and policy tasks for better literacy education.

Historical Review of Literacy Education in Korea

It can be said that literacy education was implemented in 1553, the year the Korean alphabet called 'HANGUL' was developed. However, systematically organized literacy education activities started during the Japanese colonial period. During this period, the purpose of literacy education, as with other countries who have experienced colonial rule, was not simply to teach letters, but to encourage the independence movement through enlightening people. According to the National Census in 1930, the literacy rate was at 23.3 percent as shown in Table 1.

TABLE 1 Illiteracy rate in 1930

No of literates	4,549,000	23.3%
No of illiterates	15,888,000	77.7%
Total	20,438,000	100.0%

Source: National Census 1930

At that time, literacy education was mostly conducted through night classes given by individuals, religious organizations and newspaper companies. A newspaper company initiated literacy campaign by mobilizing the elite student group. The following message which appeared was a symbolic example of the literacy education campaign:

> Dear Students! why don't you contribute part of your summer vacation for your people such as (1) to teach Korean to those who don't know it and (2) diffuse sanitary innovations. With one week's efforts, the illiteracy of your home town will be eradicated and sanitary innovation will be diffused among your people. Student! This is not a little thing!

However the Japanese government banned the use of the Korean language even in daily life because of the impact literacy education had on the independent movement.

After liberation in 1945, literacy education can be divided into the following four stages.

The first can be called as the preparatory stage of a massive campaign. When Korea was liberated, the literacy rate was 78 percent (about 8 million people) so it was required to eradicate the massive illiteracy in order to build a democratic nation. Many institutes for tutoring Korean were established. In the first two years of the literacy campaign, nearly 2.4 million people went through the Korean language course offered by these institutes. At that time, trained adult educators were recommended to organize the three months of literacy classes at the intermediate administrative unit level. Especially in 1947, the Korean government organized the literacy classes at the village level, one hour a day in order to educate people for a general election. As a result, the illiteracy rate went down to 42% in 1948 from 78 percent in 1945. Besides the tutoring institutes, civic schools were financed or subsidized by private donors, industrial firms, religious foundations and charity organizations. They offered an intermediate course between language tutoring and primary school education. In accordance with the Educational Law, civic schools were authorized to offer elementary education for adults in addition to literacy classes.

The second stage can be called the implementation stage during the 1950s. The vigorous literacy movement was interrupted by the outbreak of the Korean war in 1950. But it continued to receive priority attention for political reasons such as the election of public officials. Therefore, this period can be characterized by the government-initiated literacy movement. At that time, literacy campaigns were successfully executed by inter-ministry cooperation between the Ministry of Education, Ministry of Home Affairs and the Ministry of National defence from 1954 to 1958. As a result of the literacy campaign, it was reported that the rate of illiteracy went down to 8 percent.

The third stage during the 1960-1970s can be identified with the settlement stage of literacy according to the National Reconstruction Movement and Saemaul (New Community) Movement. After the military revolution in 1961, literacy education was transferred from the Ministry of Education to the Supreme Council for National Reconstruction. The Council conducted a nation-wide Census survey of illiterate persons and organized literacy education teams were assigned to each village as a National Reconstruction Movement. As a result, the Korean literacy rate rose as high as that in advanced countries. But, this was a turning point for the elementary 3R literacy to be forgotten by the policy decision makers due to the increasing number of formal schools and the implementation of a compulsory education of 6 years.

Among the developmental projects implemented in the 1970s, the Saemaul Movement stands out for its impact on rural development. Starting with the improvement of the physical environment and other tangible aspects of life, it was transformed into an all-inclusive educational effort designed to internalize the values of diligence, self-reliance and cooperation among all citizens. It also contributed to literacy improvement and dealt the last blow to Korean illiteracy through the nation-wide diffusion of Saemaul education. However, special attention should be given to the study done by Dr Cheong at that time. According to his research in a typical rural village in central Korea, about 69 percent of the Women's Club members were functionally illiterate, accordingly functional literacy education was proposed in the report.

The final stage can be identified with the stage towards functional literacy. Considering that the official literacy rate was 97% in 1988, the long march to the building of a literate nation may be over but the campaign for literacy is still continuing as a never-ending education struggle in Korea. The reason is that the official literacy rate is based on simple and single questions at the Census, such as "do you have an illiterate person in your home?" Thus, considering the reliability, validity and the unique psychological aspect of the illiterate, not too eager to be exposed to the public, the illiteracy rate could be even higher than the official report. And accepting the 6 years of schooling level as a criteria of literacy, the target group for literacy education could be increased and the level of education should be changed from the rudimentary 3R literacy to functional literacy which is our new challenge.

Current Status of Literacy and Literacy Education in Korea

Target Group for Literacy Education

Korea has already seen a remarkable development of education in qualitative and quantitative terms. The average schooling year of the Korean has continuously increased from 5.03 years in 1966 to 8.58 years in 1985 (see table 2). By age groups, it was 10.52, 8.57 and 4.55 years for the 30s, 40s and 50s respectively. However, that of women was 2-3 years less than that of the men on the average. Also the discrepancy between sexes is wider as the age gets higher. In short, Table 2 shows that women in the higher age group are educationally underprivileged.

TABLE 2. Average schooling years of the Korean

Year		Mean	Under 20 yrs old	20s	30s	40s	Over 50 yrs old
	Total	5.03	4.98	7.44	6.15	3.90	1.52
1966	M	6.19	5.25	8.48	7.90	5.43	2.46
	F	3.97	4.75	6.40	4.49	2.40	0.74
	Total	5.74	5.33	8.32	7.15	4.83	1.98
1970	M	6.86	5.47	8.81	8.65	6.42	3.06
	F	4.72	5.21	7.48	5.64	3.36	1.09
	Total	6.62	6.16	8.83	8.12	6.26	2.74
1975	M	7.61	6.26	9.25	9.33	7.90	4.02
	F	5.70	6.08	8.41	6.88	4.75	1.72
	Total	7.61	6.53	9.88	9.17	7.52	4.16
1980	M	8.67	6.60	10.33	10.12	9.01	5.03
	F	6.63	6.10	9.44	8.10	5.95	2.25
	Total	8.58	6.71	10.96	10.12	8.52	4.55
1985	M	9.66	6.71	11.34	10.93	9.88	6.49
	F	7.58	6.71	10.61	9.28	7.14	3.08

Source: Educational Indicator in Korea (KEDI 1987)

Table 3 shows the graduation rate for the primary school (6 years schooling) and entrance rate into middle high school (7 through 9 years schooling). The graduation rate has also increasingly changed from 87.3 percent in 1965 to 96.3 percent and 91.7 in 1987 and the entrance rate was from 34.9 percent in 1965 to 91.7 percent in 1987. But it shows that more than half of those who should have been in middle school before 1970, now at 32 years old and over did not enter middle school.

TABLE 3. The graduation rate of the primary school (A) and Entrance rate into middle school (B)

Year	No of primary students	A(%)	B(%)
1960	3,621,269		
1965	4,941,345		34.9
1970	5,749,301	87.3	42.5
1975	5,599,074	90.8	57.5
1980	5,658,002	94.1	81.1
1985	4,856,752	96.8	88.4
1987	4,771,722	96.3	91.7

Source: Educational Indicator in Korea (KEDI 1987)

Table 4 shows the number of non-schooling population by sex and residential area estimated from Census in 1985. According to Table 4, about 10 percent of the over 15 years old population were in the non-schooled group. More specifically, about 26.6 percent of rural women, 8.6 percent of urban women, 11.0 percent of rural men and 2.2 percent of urban men were not able to get into school.

TABLE 4. No of Non-schooling population (over 15 years old)

Sex	Residential area	No of popn (A)	No of non-school (B)	(B/A) %
Female	Rural	4,841,579	1,288,547	26.6
	Urban	9,514,218	814,621	8.6
Male	Rural	4,899,821	539,519	11.0
	Urban	9,068,722	202,870	2.2
Total		28,324,340	2,845,557	10.0

From these statistics, the target group for literacy education are centred for rural, women and the old age group, and the estimated number of them goes up about 30 percent including below 6 years schooling and non-schooling group.

Literacy Education Activities

Literacy education in Korea can be identified with two strands.

The first strand is directly related to the rudimentary 3R literacy education programs conducted by a few private institutions at the NGO level. NGO's main targets are illiterate women, focusing on giving basic Korean language courses to them. NGO's main activities are organized by the YWCA, local lifelong education centres, new community women's centre and other social welfare centres. By and large, literacy programs of these institutions are divided into a hierarchical order corresponding to each school level, including basic course, intermediate course and advanced course.

At the basic course, basic learning skills relevant to grades 1 and 2 of primary school are offered. Korean language and arithmetic are the counterpiece. At the intermediate course the program corresponds to grades 3 and 4 of primary

school including advanced Korean language and arithmetic. At the advanced course, programs for non-schooled youth to enter the middle school, corresponding to grades 5 and 6 at primary school are included. In this program all subject matter from primary school is taught.

As for the literacy class teachers, they are given a full degree of autonomy in teaching and operating the class. An alternative is to use volunteers drawn from the community. Most of the literacy teachers are college graduates and female. They get together once a month to discuss the curriculum, methods and other matters pertaining to literacy class management and operation.

The second strand is the diverse education activities directly and indirectly related to broadly conceived literacy. These programs are related to the post-literacy and adult education program in the context of lifelong education. In Korea, the main system of nonformal and adult education can be summarized in three types. The first type is semi-formal schooling and open school system, such as correspondence high school, Air and Correspondence University, and industry-attached school. This type of semi-formal schooling gives a second chance education opportunity to the educationally deprived groups who missed their first chance at education.

The second type is government and school based adult education. Educational programs at the government level included civic servant's in-service education, family education and training programs for poor groups, and so on. They contribute to the improvement of functional literacy level of the community dwellers. The third type is related to the continuing education activities through the various NGO and industries. Coming into the 80s, NGOs such as community adult education centres, local cultural centres, public libraries, museums, elders welfare centres made great efforts to provide various adult and continuing education programs. Educational broadcasting through TV and radio have great contributions to the achievement of functional and post-literacy. And thousands of industries now tends to establish industry-attached job training centres and manpower development institutes in order to provide in-service education and re-education for their employees.

Successful factors and problems of literacy education

As reviewed earlier, the rudimentary 3R literacy has made remarkable achievements in Korea. It is also true that we have lots of challenge in the field of functional literacy education as an approach to adult basic education.

The successful factor in achieving the rudimentary 3R literacy can be stated as follows:

First of all, the Korean government has constantly pursued a 5 year plan of socio-economic development and social movement since the 1960s. And it has given top priority to manpower development policy leading to national development. Among them, education has been regarded as a prime mechanism for national development by providing educated manpower.

As a second factor, it can be pointed out that Korea is composed of single ethnicity, using a single language which is called "HANGUL". Moreover, the Korean language is easier to learn than other foreign languages for its unique linguistic structure.

Thirdly, education is regarded as the vehicle for upward social mobility in Korea. So parents are highly motivated to give educational chances to their sons and daughters irrespective of their economic hardships.

Fourthly, government-initiated massive literacy campaign closely connected with various volunteer NGO's education activity can be mentioned as one of the main successful factors. The Korean government devoted itself to eradicate illiteracy through a national movement, and it was closely linked with school based literacy activities and various NGO's literacy activities.

In the last place, the increased opportunities of both formal and non-formal education in quantitative and qualitative terms has contributed to increasing the level of literacy.

Nevertheless, there are some problems in the implementation of adult basic education.

First, since Koreans regard education itself as formal education, policy decision makers as well as citizens think the top priority of educational investment should be given to formal education.

Secondly, the illiterate have strong feelings of inferiority and shame about being illiterate, and they seldom expose themselves to the public. This causes difficulties in identifying the number of illiterates and the level of literacy education to be taken.

Thirdly, the socio-economic level of the illiterates is so low that they cannot afford to attend literacy classes, even though they want to. Thus, they are suffering from a vicious cycle of poverty and illiteracy.

Last, most of the cultural activities are so elite centred that the illiterate seldom have the opportunity to access them. Educational textbooks or materials for adult illiterates are not widely available at the national level, thus the small, private literacy education institutions develop their own material through trial and error.

Policy tasks for Literacy Education

The first step toward the development of literacy education is to enlarge the concept of goals of literacy education in view of the idea of lifelong education. It is time to broadly conceive the scope of literacy education including functional and professional literacy in specific areas such as economic, social, cultural, technological and vocational fields as well as 3R-based literacy. That is, literacy education needs to be recognized as a major focus of adult and continuing education beyond the first 3R literacy.

Second, opportunities for literacy education should be enlarged including free education for needy people. Great efforts are required to give the sustained additional education programs for the newly-literate groups as a post-literacy program and adult basic education. In order for those educationally deprived groups to participate in literacy education programs on an active and voluntary basis, it is needed to extend the opportunity for literacy education free of charge, to develop the diverse literacy education programs and teaching-learning materials and teaching methods as well as to strengthen the incentive system.

Third, the success of literacy education is possible in the context of effective linkage between formal schooling and literacy programs through non-formal and adult education. When school education restores its true goal of developing critical judgement, moral sensitivity and other values that form a broadly-informed and human perspective on life and the world, literacy education is given a soil for it to take roots into.

Fourth, the development of literacy education compels concern for the diversity of programs, staff development and professionalization, development of teaching-learning materials, and rational operation of the programs. This suggests that a system approach be adopted to ensure an overall development of all concerned areas.

Finally, a nation-wide cooperative network needs to be established, which would make it possible to share a pool of resources, facilities and experiences among the concerned institutions. The government should do its share in the development of literacy programs by subsidizing and financing programs. It is also important to enlist the support of the private sector, notably industrial firms who benefit from the general enhancement of literacy.

EDUCATION IS THE ANSWER

by Catherine Tseng (TEMI NAWI, Taiwan)

I belong to one of the minority groups in Taiwan, Republic of China. What I am going to share with you comes from my direct experiences and observations among my people.

Taiwan, as the world knows, is experiencing its economic miracle which enables this country to be considered as one of the four dragons of Asia. Along with the economic boom is the high percentage of literacy (89.7%). But the question is "Does peace reign in the hearts of its citizens, the poor and the rich alike?"

Let us look briefly into the educational system of Taiwan. The Government provides free 9-year compulsory formal education. Aside from this, it also provides Social Education like - Supplementary Education for elementary and junior high school level; Family and Parental Education; Audio Visual Education; Special Education; Art Education and some organizations and activities relating to social education, promoting literacy and upgrading the cultural level of all people.

If one looks around and opens his/her sense, he/she finds violence all over the place. The TV and the newspapers report them daily and from within his/her nuclear family, there is inharmonious relationships. When one starts to examine oneself there are insecurities and restlessness. It seems that peace is hard to obtain and maintain in one's being.

As I have said before I am from the minority group, so it is to this aspect that I would like to call your attention.

Before going into the story of my people I would like to say a few words about the tribal groups in Taiwan.

The Taiwan Aborigines

According to Dr Wu Yau Fong*, the Taiwan aborigines, commonly termed mountain people or mountain folk (Shan Pao) comprise 9 distinctive ethnic groups: The Ami, Paiwan, Bunun, Puyuma, Rukai, Tsou, Saisiyat, Yami and Atayal. Forty-four percent of Taiwan's land area is dominated by these ethnic

groups with a population of 325,000 or 1.7% of Taiwan's total population, half of them living on the plains.

They have their own languages, songs, dances, family system, social structures, material culture and religion.

With Taiwan's achievements in economic development, there is the promotion of education among the tribal groups. During 50 years of the Japanese occupation, only 19 aborigines graduated from high school. To date, there are more than 30,000 high school graduates, and over 2,500 have received medical degrees. By 1986 there were 93 qualified aboriginal medical doctors and 230 nurses.

Certainly the rapid improvements in living standards achieved during the past 25 years are impressive. But the island's 325,000 aborigines have lagged far behind their ethnic Chinese countrymen.

The Government provided us with even more and better schools. Government programs aimed at closing the gap between the minority and the majority, which included tuition assistance, preferential admission to Universities and tax exemptions, do not seem to have achieved much success.

Yes, the level of literacy among the ethnic groups is increasing. But can we say that there is also peace among the tribal society starting from its nuclear family?

The Atayal Tribe

Archeological evidence indicates that the Atayal people have lived on Taiwan for more than 4000 years. Our culture originally came from the area of present day India and spread through lower Asia, Indonesia, the Philippines etc. While all of these people have the same basic culture, you can find people with a close affinity to the Atayal in all of these places, as you can find people with a close affinity to the Bunun people who also live in Taiwan. These people retain much of a common language. The basic language was closely associated with Sanskrit, and Sanskrit terms are found in all of the languages.

Outsiders, the Japanese, Chinese etc. do not know of our heritage, and so they look down upon us - we are marked for life. As the Chinese used to call all non-Chinese "barbarians" (huana). So now they refer to us in daily usage. In Taiwan, matches were always called "foreign fire", kerosene was "foreign oil" and corn was "foreign wheat". And so we are now the "foreigners" in our own land.

Our value system, our world-view, is different from the majority of the population. We do not value money as they do - when we are cheated in stores, we feel sad to realize that the storekeeper values money over our relationship.

Within this value system we built a culture that was strong, independent minded, and non-aggressive. Our leaders served the people - and took little for themselves. We lived in harmony with nature and never tortured people or made slaves of them. The core of our society was the nuclear family, in which a man, his wife and their children were a viable compact productive unit.

When the Japanese came, they tried to "civilize" us to become like them. They provided education, medical care, and protection from other tribes - at the cost of surrendering some of our mobility, our choice of domicile. They substituted our leaders with "leaders" that they chose, "leaders" who would conform to the Japanese world view, to the detriment of the orderly society that we had developed. They provided higher education, in medicine, law and agriculture, and sent many of our people to Japan on "civilizing tours". They felt that they were helping us, but they particularly despaired of ever "civilizing" the Atayals.

When the Chinese arrived, they also had no understanding of our culture and planned to re-"civilize" us according to the Chinese value system, the Chinese world view.

They provided even more and better schools for us, but the medium was to be Mandarin Chinese, which of course meant that our culture was not to be respected. From our first year in school; the children are usually taught by Chinese teachers. These teachers know little or nothing about the aboriginal cultures. Most Chinese teachers, like their Japanese counterparts before them think of the aboriginal culture and customs as "quaint", but hardly civilized, and the great task of the Chinese was to "civilize" them.

And yet, these same "help" concerns with my people bring problems.

The Taiwan Aborigines are afflicted by many social problems. They are facing active and passive discrimination by many ethnic Chinese who do not know of our heritage. They look down upon us. Our ethnic Chinese often regard aborigines as fit only for unskilled labour. When we are sometimes forced to go to the cities to find some jobs, we are usually the last to be hired, and the first to be fired.

The children

Chinese teachers looked down on the education provided by the Japanese, and so the children lost respect for their parents.

Our ancestors and parents communicated and greeted one another with our own language. There were harmonious and happy times among the people. Since the Chinese arrived, the children must learn and speak Mandarin Chinese, the school-students were forbidden to speak our own language at school and discouraged from speaking it at any time.

Worse, today our children can hardly speak our own language, the children communicate with their differently educated elders in Mandarin Chinese and the older ones often do not understand them at all. The children do not respect and obey their parents and elders, they think that all the language, the tradition, the custom and the values belonging to the tribes is bad!

The youth

The same happens with the youth. There are many young ones who graduated from senior high schools or from colleges, who stay home and drink with their friends every day. They receive better education but there are no jobs for them. They suffer much despair and frustration. The parents are also disappointed at sending them to schools.

The mountain schools

One of the main drawbacks to development among the young people of the mountains is the lack of access to formal education, because there are no good Government schools in the remote villages. The facilities and environment of the mountain schools are poor, and some unwelcome teachers are expelled to the rural schools from the cities. Regularly the teacher take a 15-day holiday in the city every month. A great difference exists between the city and rural schools.

In spite of the results of the education for aborigines, parents want their children to leave the villages for the cities, so that they may receive better education in city schools. The problem is that the young students live in the cities without their parents care, and many of them learn smoking, drinking and other bad habits.

The family

In recent years, family conflicts and the juvenile problems have become a serious and complicated question in the society of the tribal people. For instance, the incrase of the proportion of divorced families, the family conflict between paretns and children, and an epidemic of alcoholism, juvenile problems, the loneliness of the old, and the problem of prostitution...buying and selling girls as young as 14 to 15 tears old etc.

Due to poverty and lack of education there is scant rspect for the sanctity of marriage and even for the value of human life. Drinking leads to infidelity, fighting and facile divorce. Middlemen arrive and, given the poverty of the people they readily recruit young men for off-shore fishing. Girls are "sold" for the sweat-shop factories or for employment in cities that too often ends in a life of prostitution or even slavery.

Heavy drinking is now common among young mothers. Most of them were educated from junio or senior schools. In the old days, the people would drink a very mild home brew four or five times a year. Now they are forbidden to make this wine, and if they are drinking anything, they must drink the very powerful Chinese rice wine which is available 24 hours a day in each and every village.

According to our tradition, a woman never drank muchuntil she could not bear any more children. This is a very valuable custom and usually meant that women did not drink much before they were 50 years old. But now a woman can begin drinking heavily - at the age of 31!

Education is the answer

In the old days, the customs and the culture of our aboriginal people were valid protections against these evils, but they must be kept alive and be constantly inculcated. If self-respect and confidence are lost, all is lost. Education is the answer. We must somehow provide it.

"Only when the minority culture is well respected and accepted, will the minority groups willingly integrate themselves in the wider society without serious conflict.

The mountains will stand proudly tall and green, the streams never stop flowing and folks remain they way they have always been, simple and sincere. However, the aboriginal society had undergone extreme changes since the retrocession.

With the faith in a "better tomorrow", there is no doubt that an every greater accomplishment can be achieved.'

CARPRS

The most recent blessing given by the local Government to the ethnic groups this year was the civil approval of the Catholic Association for Rural People Research and Service (CARPRS) in Puli, Nantou County, Taiwan.

CARPRS is the first tribal directed Civil Association for rural people. It was formerly known as the Catholic Jenai Rural Aborigines' Social Service Centre (CJRASSC) was founded by myself in 1986, Puli, Taiwan.

The Association now provides a residential boarding school for about 55 elementary and junior high school aboriginal students. It does not only provide services for aborigines, but for the needy Taiwanese and other rural areas. It also organizes various recreational and cultural activities in remote villages to enhance tribal people's identity and self-confidence.

Last year with the coming of the Provincial election, the staff went to the villages in the mountains to educate the people on their right to vote. The staff believe that educating them to vote would give them peace in the selection of their candidates.

On-Going Educational Activities of CARPRS

To guide the rural students in their studies to become better citizens of tomorrow
Adult education for women - to train them in vocational skills to help augment family income and to avoid the spread of chronic alcoholism
With the cooperation of the local Government - the Association trains the aborigines and other rural folk to give seminars and educate their own people for self-reliance and to preserve and promote their culture heritage.

Recommendations

In my last article for ASPBAE last year which was from a meeting held in Tokyo, I emphasized the need to preserve the aboriginal Taiwanese cultural heritage, especially the preservation of our own language. Therefore there is an immediate need to start the research centre to gather data and to compile them into written literature.

Local assistance from the Government is not enough. The Association wishes to have linkages with the higher Government, national and international organizations to provide more assistance in promoting the quality of life to ethnic groups.

In order to bridge the gap between the majority and the minority, there is a need for constant sharing of their own customs and interaction among them to develop more harmonious relationships.

Last but not least, there is a need for spiritual and moral directions among the people to make literacy and peace active among them.

Note: *Wu Yau Fong, "The evolution of and Development of Taiwan's Aboriginal Administration Policy", Taiwan Provincial Government

WHY ADULT LITERACY?

Inayatullah

The World Conference on Education For All held earlier this year in March at Bangkok called upon the governments of all countries (and in particular the developing world) as well as NGOs to take vigorous steps for meeting basic learning needs of men and women everywhere. The targets envisaged by the Conference included a reduction in the adult literacy rate to at least half its 1990 level with special emphasis on female literacy. The other targets identified were, universal provision of primary education and expanded training in basic knowledge and skills.

There must be a good reason why the large number of heads of government and Ministers of Education from all over the world assembled at Bangkok chose adult literacy as one of the primary targets in their recommendations. Before examining the importance of adult literacy, it may be appropriate to look at some of the relevant statistics (compiled by UNESCO). These are:

> There are about one billion adults in the world (men and women of age 15 and over) who cannot read or write;
>
> The vast majority of these illiterates are females;
>
> The heaviest concentration of illiterates is in South Asia totalling about four hundred million;
>
> The position of Pakistan is one of the worst amongst the developing countries. Here more than three out of every four persons are illiterate. Only 17 out of a hundred women are literate while the average percentage of literate females in the rural areas does not exceed 7.

What is Pakistan doing about this appallingly high level of illiteracy?

With the Minister's participation in the Bangkok Conference, it was expected that vigorous steps would be taken in Pakistan to initiate programs for the promotion of literacy in the country. Very little, however, has been done. The present Government has in fact taken a retrogressive step by abolishing the Literacy Commission set up by the previous regime to organize mass education.

A new Commission for Education and Training has been set up. But focus on literacy, whatever little there was, is no more. The much criticised literacy programs under the NAI ROSHNI Scheme have been terminated altogether. These could have been restructured and improved. The baby has been thrown out along with the bathwater.

Schemes are in hand to expand primary education. A lot of financial assistance has been received from abroad for this purpose. Herculian efforts, however, will be required to expand and improve the existing primary education conditions. Hardly 50% of the boys and girls of school-going age join the first primary class in Pakistan. About 50% of them (and much more than 50% of the girls) drop out in the first two years. Hardly 25 or 30 of them complete primary education. According to one estimate more than 3.5 million children - dropouts and out-of-school join the pool of illiterates in Pakistan every year. There is no escape from making primary education universal. We will have to have more and better primary teachers. There will have to be many more school buildings (1/3 of the primary schools in the country at present are said to have no buildings at all).

But provision of more funds for primary education and establishment of more schools is just half the task. The other half is to create conditions for children to stay on in the schools. Besides better and better trained teachers, illiterate parents too will have to be involved and made literate. The experience in most of the countries where drop-out rates in primary schools have been drastically reduced is that literate parents are the surest guarantee of children attending classes regularly and completing their primary education. Thus even for making primary schools a success, adult literacy is necessary.

There are other very good reasons why adult literacy must be accorded high priority. All the South-East Asian countries, who successfully organized literacy programs during the last two or three decades included adult literacy as an integral part of their national literacy campaigns. The record of achievements, in this respect, of Indonesia, China, Thailand and even the Philippines (where so much emphasis has been laid on primary education) is an eye-opener. The Indonesian model of "catching-up" of "equivalence" is of particular importance. The spare-time schools for adults in Chinese villages have helped spread functional literacy rapidly in that vast country. Even India to day has more than 2,000 adult literacy centres operating in all the States. They are concentrating on the age-group of 15 to 35. This constitutes according to their calculation, the most productive sector of the population. And this age group just must not be allowed to remain deprived of the basic skills of reading and writing.

Is it really necessary to undertake massive programs for adult illiterates in developing countries knowing that this will cost a great deal and there will be a lost of wastage? The answer is yes. Very much so. Two points have already been mentioned in the preceding paragraphs. Making parents literate is necessary to ensuring that (a) children do join school (particularly in the rural areas) and for lowing the drop-out rate; and (b) the productive age-group of the population is equipped with basic education so that they can learn more and contribute more in this era of rapidly developing technology and fast changing technical skills.
Human resource development is accepted as an integral ingredient in economic and social planning. Japan is often cited as a great example of achieving a high standard of living and emerging as the leading economic power in the world and performing this miracle without possessing natural resources. Their highly educated and skilled man-power is the secret of their success. This secret was known to the Japanese leaders who undertook to reorganize and transform Japan after the 1868 Meiji Revolution. Literacy was identified as one of the major goals. And soon enough they were able to make most of the Japanese men and women literate. Literacy may not be the only factor in their march to economic and social strength but it certainly provided a basis for developing a highly-productive economy.

What good is development in this blessed country of ours if only one out of every four persons can just about read or write? The rest are condemned to live in a world of dependence and indignity. Illiteracy is indeed a disability. An illiterate person cannot write or read a letter. Even for getting to know the contents of a receipt of a letter he/she has to seek the aid of a literate person. We talk of self-reliance. What self-reliance is there for the illiterate person when he is all the time dependent on others even for a basic human skill like literacy? An illiterate person may not be an ignorant one but he certainly suffers from severe handicaps and disabilities in a world where without basic education, human potential remains untapped and mostly unrealised. Perhaps a more convincing way of making the case for adult literacy would be to examine **the cost of illiteracy** for a society or a country. Relevant here would be the findings of the Australian Minister for Employment, Education and Training quoted by Mrs Whitlam at the World Assembly of the International Council of Adult Education earlier this year at Bangkok. Some of these findings are:

Adult illiteracy in Australia is costing the nation at least $3.2 billion a year in lost productivity and is promoting and cementing social and economic inequity

For individuals the costs include the following:

It restricts their ability to participate in a democratic system

It restricts people's ability to participate in their local community

It restricts their ability to use their skills and talents

It means they must place greater reliance on others to do everyday tasks

They face greater risk of exploitation

There is a greater likelihood of costly errors and accidents

Less access to government and other information

Less access to health promotion materials

Restricted ability to exercise individual rights

Restricted ability to help children develop their literacy skills

Increased likelihood of turning to crime

Increased costs when documents are completed incorrectly

They stand much less change of getting employment and of keeping a job in the current competitive employment situation.

In this "International Literacy year", all the countries in the world have launched special programs for the promotion of literacy. The largest ever international meet at Bangkok was organized jointly by UNESCO, UNICEF, World Bank and UNDP to highlight the need for accelerated action to spread literacy especially in the poorer countries.

It is a matter of serious concern, nay it is shameful to find that the Islamic Republic of Pakistan (and Islam lays so much emphasis on the acquisition of knowledge) has no national literacy program operating at present. Whatever was being done earlier has been discontinued. May one hope that the powers that be, will refresh their memories, re-read their manifestos and realise the imperative need for organizing a nation-wide campaign for the spread of literacy amongst children as well as millions of unfortunate and luckless adults who deserve a second chance for acquiring the basic skills of reading and writing. If not attended to now, with population multiplying unchecked, the task will become unmanageable with the rapidly increasing number of illiterates. Shall we continue

to be a party to Pakistan remaining a land of illiterates? It is time to bestir ourselves and do something concrete about literacy, without further delay. Will the Governments - Federal and provincial, please wake up?

LITERACY AND LITERACY ACTIVITIES IN JAPAN

Ken Motoki
Minoru Mori

A letter - The sunset glow is beautiful

As my family was poor in my childhood
I didn't go to school
So I didn't learn characters at all
Now I have learned in the literacy class
I can read and write most Kanas*
When I went to hospitals I used to ask someone to write my name at the entrance, before.
But the other day I tried to write by name by myself
Nurse called me "Kitadai san"**
How glad I was to hear it!

Sunset glow was not so beautiful for me when I was illiterate
Now that i have learned characters I can really feel its beauty
Walking on the street
I feel very happy when I find some character that I have learned, on the sign boards
As I can count numbers and calculate
I can enjoy shopping

In hotels or inns
People no longer put me to shame for failing to recognize my room number
From now on, I want to study much harder to learn more things
I want to live another ten years

Iro Kitadai

ILY and Japan

United Nations designated 1990 as the International Literacy Year, and are working hard to eradicate illiteracy from all over the world by the year 2000. In Japan, while some NGO's are getting together and co-operating for ILY, most people still don't know about ILY, and they assume that there are no illiterates in Japan. In reality, as the above letter shows, there are a respectable number of

* Japanese simple characters
** Ms Kitadai

illiterates in Japan who want to have literacy classes in their community, consciously or subconsciously.

In the decade from ILY to 2000, Japan must play a substantial role in the eradication of illiteracy in the world, especially from Asia. But at the same time, Japan must also struggle for eradication of illiteracy, especially functional illiteracy, domestically. Although a number of literacy activities are engaged in Japan, almost no report tells about it. We are afraid that most educationists in the world don't know about the literacy problem in Japan.

In this report we tell about literacy and literacy activities in Japan. There may be substantial (functional) illiterates among such minorities as Buraku communities. Koreans in Japan, and immigrants to Japan etc. Literacy activities are engaged in by them. We hope ILY will provide a big opportunity to motivate literacy work both in Japan and in the world.

ILY for Japan

UNESCO set up six goals for ILY. Based on them, we think that the following three points must be underlined for Japan.

First, illiterates, or literacy learners, should play the main role and participate actively in ILY. Most illiterates have some difficulty in daily life, so they often feel small. They may be ashamed of it and seldom tell friends that they cannot read and write well. Especially in a highly literate society like Japan, their handicaps are heavy. If these people don't feel that ILY is helpful for them ILY activities may not be called 'successful'.

Second, all the people in the world should go hand in hand with purpose, toward 2000. In Japan, in some International years, like 1975 for Women, certain decade-long programs were formulated, other international years saw only festivity. We hope ILY will be like the former.

Third, International Literacy year is not only "for the illiterates" but also "for all the people concerned with literacy". On some occasions, literacy is used for the liberation of people, but on other occasions it is used for oppression and discrimination. For example, in Japan there is discriminatory graffiti on walls or letters abusing minority people; complicated expressions by characters alienate many people from participating in social life; once upon a time in Japan, only rulers were literate and they used it for ruling people. We must re-examine the usage of literacy and investigate how to use it for liberation.

Literacy in Japan

In Japan, nation-wide research on adult literacy has not been conducted for 35 years. So we Japanese don't know correctly about literacy in Japan. During these 20 years, many European countries have surveyed the literacy situation and made decisions to fight illiteracy. We hope such a survey will also be done in Japan.

There is a report on adult literacy among members of certain social groups - the Buraku people. Buraku is one of the Japanese minority groups comprising about 3% of the population. In 1985 the central government carried out a survey on realities in Buraku communities including questions about literacy. This survey indicated that 16% of Buraku people were functionally illiterate.

There may be many functional illiterates also outside Buraku communities. The most recent survey done in 1955, and the report of this survey, titled "Kokumin no Yomikaki Noryoku" (National Literacy) **Ministry of Education 1961,** shows that 22.8-42 2% of samples (15-24 years old) are literates; ie. 57.8-77.2% of samples are functional illiterates (see Table 1). This survey studied 2 regions of Japan: Tohoku and Kanto. Tohoku is a rural area, and Kanto is an urban area where Tokyo is located. In the report it is said that Kanto is representative of a highly literate region, and that Tohoku is representative of a low literate one, according to a former nation-wide survey carried out in 1948 (see p3 of the report).

TABLE 1. Classification of Literacy Levels

Class	Kanto area	Tohoku area
sufficient literacy for general daily life	6.1%	2.1%
semi sufficient literacy for daily life	36.1	20.7
insufficient literacy for daily life, including some semi sufficient literates	48.3	61.5
apparent illiteracy for daily life	9.5	15.7

(see "Kokumin no Yomikaki Noryoku" (National Literacy) 1961. **Mobusho** (Ministry of Education p4)

The sample generation of this survey are in the fifties now. If the literacy of these people has not improved, the present rate of illiteracy among fifty year olds should be about 10% at least. This estimation is not unrealistic.

There is more data which suggests the literacy situation of Japan. According to an estimation by the national organization of teachers of evening junior high school classes, there are at least 1.7 million people who didn't finish the nine years compulsory education. This figure implies that there are (functional) illiterates in Japan.

Literacy works and ILY activities in Japan

For the success of ILY, many activities are held by NGOs and administrative organizations in Japan. The National Federation of UNESCO Associations in Japan cooperates in a Co-action Program and the central government decided to fund 100 million yen for APPEAL.

Some NGO associations for ILY were organized by literacy activities. We participate in one such association: The Liaison Conference of ILY in the Osaka Area (Ken Motoki is the delegate for it). LCIOA was organized on 26 August 1989 by several people concerned with literacy work such as the Buraku people, Koreans in Japan, teachers of night classes at junior high schools which offer educational opportunities for early school leavers to learn fundamental skills and knowledge.

With assistance from the National Federation of UNESCO Associations, LCIOA held the ILY Commemorative Lecture by Paulo Freire on 31 August 1989. After the lecture he visited a literacy class in a Buraku community. As the class is held as part of the liberation movement for Buraku people, its purpose is similar to his ideal of literacy work, mainly conscientization.

LCIOA publishes newspapers about ILY and literacy activities. It also held the ILY Commemorative Exhibition during May 1990 which focused on the problems and reality of literacy activities in Japan and throughout the world with photo panels. 21,414 people visited the exhibition. Many of them were surprised to learn of the seriousness of the problem not only in the world but also in Japan. It is the reality of literacy learners communicated through photos and compositions by them that impressed visitors deeply.

Briefly we will describe literacy classes associated with the LCIOA. First of all, literacy classes in Buraku communities are organized as a part of the liberation movement as mentioned above. Literacy activities in Buraku communities began

in the 1960s, in parallel with the rising liberation movement. In Osaka, there are 47 Buraku communities and in 42 of them literacy classes are held. About 1000 people are studying in these classes. But according to the survey in 1982, there were at least 5,499 illiterates in Buraku communities of Osaka, so we must try to develop activities in the future. Literacy classes in Buraku communities are a part of nonformal education supported by the administrative budget.

Evening classes at junior high school level are now substantially providing the learning opportunities for adult learners. They are part of formal education in Japan. Before World War II most students at night classes were composed of children working all day long. As time passed the numbers of children decreased and adult learners increased. Recently, in Osaka many of the students are Koreans in Japan. They were forced to come to Japan before World War II and could not go back to their home country after the war. There are 1700 student attending 10 junior high school night classes in Osaka.

Also In Osaka there are voluntary literacy classes for Koreans in Japan. One of them "Mugi-Mame (barley-beans) class" was set up by Koreans who had been night class student in junior high schools. As the night classes are provided as a part of formal education, their period of attendance is limited. But they wanted to learn more, so they set up the "Mugi-Mame class" with a retired night class teacher. In old Korea, there were private schools in which students could pay a fee in kind such as barley or beans. Named after those schools, they call their class "Mugi-Mame (barley beans) class".

Some community centres offer learning opportunities to read and write the Japanese language. These classes are open for all people. Not only Japanese, but also Koreans, foreign labourers and foreign women married to Japanese are learning there. In every class, most learners are women. It is a result of discrimination against women. At one time in Japan it was said that women didn't need education. Learners at literacy classes are often victims of sexism. They helped with domestic chores, tended babies and sometimes were sent to work while still children.

Outside Osaka too, literacy classes are held. It is said that there are about 600 classes in Buraku communities in Japan.. In 1986 there were 2700 students attending 34 night classes at junior high schools. In cooperation with these initiatives, the Central Committee for ILY activities was organized on 17 July 1990.

Conclusions

Japan must play an important role in aiding the third world with its literacy work. At the same time, Japan must struggle to eradicate its domestic illiteracy. These two tasks will go hand in hand. Because, trying to struggle against the problems in Japan, people come to feel the necessity for aid to the third world. Conversely, meaningful aids to the third world make problems in Japan apparent. We want the cooperation of people from many countries in the Asian-South Pacific region

STRATEGIES FOR LITERACY AND FUNCTIONAL LITERACY*

Dr W M K Wijetunga, Secretary-General, ASPBAE

Recently one of the leading newspapers in my country had an interesting satirical item on a very high level - as you would say a summit level - consultation in the land of the gods, to discuss ways and means to solve the never-ending problems in Sri Lanka. It was the unanimous view of the gods that most of the problems have been caused by politicians, and in Sri Lanka, we have a surfeit of them. And one of the most important solutions proposed by Ganesha, the God of Wisdom, was that before anything else all politicians should be ordered not to speak for more than fifteen minutes at any time or their mouths should automatically lock themselves. This rule I presume should not be applied only to politicians, but also extended to all NGO spokespersons, including adult educators. So scrupulously applying the rule to myself, I shall not impose myself on your patience, for more than fifteen minutes.

I feel privileged to be invited to present a short keynote address to you, on the occasion of this first-ever ASPBAE Seminar on China. In 1984 ASPBAE was associated with the International Council for Adult Education through my distinguished predecessor Professor Chris Duke, in the first-ever International Symposium on Adult Education in China. During the first few years, including the current year, ASPBAE has sponsored a very popular two to three week long Action Learning Program, which combines theoretical presentations plus on-site visits and discussions outside China. These visits have been mostly to industrial countries in the region. This year the visits took the participants from China to Fukuoka, Japan. The participation has been around 20-25 in number, and drawn from different provinces in China.

The theme assigned to me for this presentation is "Strategies for literacy and functional literacy". Since I am not a practitioner of literacy myself, but a person who facilitates and motivates others to do so at different levels, I would feel more comfortable in raising some issues for you to reflect on.

In dealing with strategies for literacy we know of many experiences and experiments in recent years. In most socialist countries with considerable numbers of illiterates, governments have resorted to centrally planned and coordinated campaigns, sustained at a high level of intensity for a continuous period of many years. In this region China and Vietnam have followed this

* Speech presented to the ASPBAE Sub-Region 2 Conference on "Strategies for Literacy and Functional Literacy", Macau, 5-6 September 1990

period of many years. In this region China and Vietnam have followed this strategy. And it has been asserted that it has proved immensely successful, and dramatically reduced the number of illiterates. In China alone from a base-line of 80% illiterates around 1950 it had dropped to 20% of the total population by 1990. The success in Vietnam was perhaps even more spectacular. Here one may ask the question whether the same results could have been achieved in a different and less authoritarian political milieu? However in the Socialist countries, the euphoria created by revolution, and the mass hysteria to leap forward, may have provided much motivation, as much as the need to educate the people in Socialism, while at the same time using literacy as a unifying force in a multi-linguistic and multi-dialect situation.

Literacy provided a sense of self-esteem to the people as well as to the nations as a whole. The work places in industry and the rural agricultural communities were provided with many opportunities for practical application of literacy and numeracy. Achievements in literacy, both by the practitioners and the beneficiaries, were recognised and rewarded with material benefits. Literacy therefore had a functionality, both for the people, and more so for the state in China and Vietnam. Yet in spite of sustained campaigns, universal literacy has still eluded the socialist countries and at the last count there were still pockets of illiterates, among older women, among tribal people and those in less accessible places in China.

According to the *China Daily* as recently as 21 July, the Chinese Premier Li Peng called for more vigorous efforts to stamp out illiteracy. Addressing a conference in Beijing, Premier Li admitted that some 220 million Chinese were officially illiterate, and that the success of China's modernisation drive hinged on eradicating this problem. To quote "China aims to banish illiteracy by the year 2000, and Mr Li singled out women who account for some 70 per cent of illiterates, for special help.... Since last September 4.29 million illiterates had learned to read and write after taking special courses". (*The Straits Times* 23/8/1990 p 11)

Now we shall look at the situation in the non-socialist countries. In the ASPBAE region we have countries in South Asia with more than half the population, conventionally illiterate. In India alone it would be as many as a staggering 450 million adults. And of them, the rate of illiteracy among women and girls is twice that of men and boys. One cannot possible conceive of those countries undertaking state-directed mass campaigns like these in the socialist countries. But how can we make these millions literate? The government and non-government efforts so far have produced dubious and limited results, and it would appear that with increasing populations, the situation is getting worse.

One may pause here to ask if there has been any significant success in any of the non-socialist countries, what motivated the illiterates in such countries to become literate? Was it because they perceive literacy as important to them? Did social and economic considerations have any role to play? Was it the lack of all pervasive approaches, and the ability to develop local, community-oriented strategies? Was it the competence of the literacy personnel, or the appropriateness of instructional materials they used? Have these factors, and perhaps many more that can be conjured, been researched, and field-tested? What I am trying to say, in other words, is that there is an urgent and imperative need to develop a sound research base, for different situations.

Research often tends to have its own limitations, in that it is not often understood by the practitioners, at all levels. Even the trainers are often not sufficiently acquainted with relevant research and liberally using it in their work. The Australians are saying in this International Literacy Year, "use simple language". Should we not appeal to the researchers to make their research easily understood, and equally amenable for easy practical applications? So shall we say that there is the need for more research and research lending itself to easy applications.

Now that we are on simple language, why not ask ourselves, what role does language play in the promotion of literacy? In many ancient civilizations such as China and India, knowledge was considered sacred and came to be a jealously guarded preserve of a caste or castes, or of an elite. One way to do so was the use of a written language quite different from the spoken language, and even in the spoken language, one could see the distancing from the spoken language of the ordinary people. Has the literacy movement overcome these self-imposed barriers to easy communication, by the use of direct and simple language - the language closest to the people, and the use of instructional materials to which the people can easily relate ? I remember a visit to a literacy class in one of the South Asian countries, where the English alphabet was taught to slum children, through illustrations printed in England half a century ago and with strange pictures like that of zebras and xylophones.

In promoting literacy, we should also understand what literacy is all about. Literacy is not an ornament to be worn, or an artefact to be framed and put on a wall, but a tool to be used in everyday life. A tool to be constantly sharpened and perfected so that it becomes a person's constant companion. Like the saying in Sinhala "the sword is for battle and not for cutting jak-fruit". I recently read an article "Making use of literacy for political gains" in which it was asserted that in Latin America literacy was often being used to serve the powerful rather than to

liberate the poor. "Literacy worked in the interest of those in power, providing a pool of wage workers for the agro-business and the factories in the cities. Many literacy programs were seen only as domesticating the learners, shaping them for a world over which they have no control. Further more this is an export from the countries of the North, part of a development strategy that involves integration of an illiterate South into a developed, industrial free-market world". The article went on to cite the alternate literacy tradition in Latin America, inspired by Paolo Freire, in which "Literacy is not a technique which can be deposited in learner's minds as though the illiterate was an empty and ignorant container. Rather literacy teaching must begin with the knowledge and the reality of the learners" (David Archer/Patric Costello). Literacy therefore is most effective when it becomes an instrument to liberate people, to create and increase awareness, leading to their empowerment.

Before I conclude may I also make some observations on functional literacy. Most literacy programs, delivered by those trained in the teaching of children in formal schools, tend to follow the same pedagogical methods. This makes their efforts unreal and uninteresting to the adult learner. We often stress the need to relate literacy to its functionality since only literacy related to every day life, life-skills and real situations can ignite that spark which will motivate adults to accept literacy and retain and sustain interest in literacy. But how real is the recognition of the need for functional literacy, in terms of actual practice, in the classroom and in the use of instructional materials? How much of the methods and the materials field-tested are modified according to acceptance or non-responsiveness of the learners?

In conclusion, as most speakers would say, let me touch on an area which is least researched and least documented. That is the potential and actual use of new literates as literacy personnel, not only in the classroom but also in the design of teaching and learning methods, in the training and retraining of literacy personnel, and in the design and development of instructional materials, and lastly in the assessment procedures. As the Maori scholar Kuni Jenkins said recently at the NZACCE (New Zealand Association of Continuing and Community Education) annual conference, ideally the learners and teachers should learn from each other while one is teaching the other. A well motivated learner could very well be an equally enthusiastic teacher.

LITERACY AND PEACE EDUCATION*

Dr A T Ariyaratne, Chairperson, ASPBAE Sub-Region 1

Literacy, in its simplest definition of being able to read, write and count, has become an indispensable tool for every human being in present day society for his or her mere survival. But even this basic skill is denied to a quarter of the world's population over fifteen years of age.

Illiteracy does not exist in a vacuum. It is an integral part of a vicious cycle of underdevelopment including mass poverty, disease, ignorance, lack of basic human rights and non-satisfaction of basic human needs. The cumulative effect of these factors is social conflict and war.

We should not overlook the fact that illiteracy and its related factors have a global dimension. While the appalling conditions of underdevelopment are found in non-industrialized and poor countries the causes or roots of such conditions may be traced to industrialised and rich countries. Therefore we have to look at the problem globally, while we formulate strategies and implement our program both locally and globally.

for those of us who live in the Asian Region the challenge is the greatest both in numbers and seriousness of the problem. With the exception of the few newly industrialized countries and Japan the Asian region is burdened with malnutrition, disease, social conflicts, wars, lack of basic amenities and even hazards brought about by ecological, environmental and pollution-related factors. The challenge before us, as adult educators, is how are we going to set about things in the right way, mobilising everything at our disposal.

From my experience in the Sarvodaya Shramadana Movement I have come to the conclusion that a three-pronged attack on the causes that bring about the vicious cycle of ignorance, poverty, conflict, war and disease is necessary to be launched through literacy work. Firstly, the conventional literacy work should go on, but even at this basic level the content of education should contribute to the raising of awareness of disadvantaged people as to the reality of the causes that have degenerated their lives to the levels at which they now exist. Secondly, functional literacy programs should be continuously upgraded to place in the

* This was the keynote address to the Library & Peace Education Conference, Yogyakarta, Indonesia, 22-29 July 1990

hands of the people those skills such as appropriate technical, managerial and organizational skills to enable them to confront unjust economic arrangements and increase their capacity to earn an income for their labour and resources as justice demands. Thirdly, what I call "enlightenment literacy programs" should be promoted to bring about ideological and structural changes in society by non-violent constructive action.

There is a close link between injustice and violence, the same way justice and non-violence also are interrelated. If we are to build peace we have to build non-violent structures in our societies. Unfortunately most of our social, political and economic structures are not based on justice. When for long periods of time large numbers of people are subjected to some injustices, dissatisfactions and frustrations get built-up. They culminate in physical violence against the prevailing system. This leads to counter violence by established systems and a vicious spiral of violence and counter-violence is created. Whole societies eventually get caught up in violence and the resultant sufferings brought upon mostly innocent people are incalculable. Violence begets violence. In the process, injustices also multiply and gross violations of human rights by all parties concerned also escalate.

What I call "enlightenment literacy" is an effective mechanism that we the adult educators can use to build justice and peace in such situations. Such an approach is effective both as a preventive measure and a curate method to reverse the spiral of violence. I will give you an example here from our Sri Lankan experience.

Sarvodaya Shramadana Movement in Sri Lanka consists of 8200 village communities who are striving to build a new life for themselves where justice and peace can be ensured. These communities accept non-violent constructive action as their method for total awakening. Based on the principles of self-reliance, community participation and planned programs they are engaged in community development activities to satisfy their basic human needs pertaining to environment, water, clothing, food, housing, energy, health, communication, education, cultural and spiritual needs. These communities accept the ideal of "Awakening of All" (Sarvodaya) and therefore have been able to transcend man-made barriers of caste, race, language and religion. Within the 8200 village communities all ethnic groups such as Sinhala, Tamil and Muslim communities are included and hence they are able to respect each other and work together shoulder to shoulder as one human family.

When communal violence instigated by power-hungry political groups and other vested interests started in Sri Lanka and spread throughout the country like a wildfire, Sarvodaya village communities were able to stay away from this

insanity and keep their villages peaceful. Further they were able to mobilise peace groups from their villages and organize mass peace rallies, peace marches, peace meditation programs, peace seminars and conferences to influence others who were caught up in this wave of violence. All these programs were what we called enlightenment orientated peace literacy programs.

Another dimension to this peace action was (and is) the Relief, Rehabilitation, Reconstruction, Reconciliation and Re-awakening programs we organize and implement for the victims of violence and war. We call this 5-R peace program. The 5-R program does not discriminate against anybody. All those who are in need of help are assisted. The Sinhala, Tamil and Muslim victims who had no hand in the violence, affected combatants including the state soldiers, separatist fighters, terrorist detainees and so on become our clientele. The very fact that Sarvodaya peace workers render services to all in need of relief brings about a change in attitude in those who receive help.

A kind of psychological reconciliation begins to develop. As the intensity of violence becomes less, and more sustainable work could be planned and implemented, Sarvodaya attempts to enlist these new village communities into its normal program, which stage of development we call the re-awakening stages.

During the course of this fivefold action program plenty of innovative peace activities can be planned and implemented with full participation of affected people themselves.

I shall reiterate here that we should not wait until violence erupts. We should foresee it and by integrated development program around traditional, functional and enlightenment literacy program take action to release alternative psychological, ideological, social, economic and even non-party non-power political processes for non-violent transformation of society towards justice and peace. Due to forces beyond our control when violence erupts we should be able to extend this work to face the new challenge in ways I explained above. Even that kind of sad impasse should not discourage us or lose faith in our work. On the contrary, we should accept that reality as a new opportunity that has dawned upon us to further re-dedicate ourselves and to enlighten ourselves and our fellow sisters and brothers, elders and children.

WEAVING NEW LIFE*

Foundation for Women, Thailand

The project Weaving New Life, is an outcome of the campaign against child prostitution which was launched by the Foundation for Women (FFW) IN 1988. The campaign was carried out in 12 districts in 4 provinces in the North of Thailand. Women and youth in the Prao district of the province of Chiengmai have shown considerable concern over the problem and wanted to seek a long term solution to the problem. FFW, therefore, helped them put up the project Weaving New Life. The project is comprised of two main activities namely, education which aims at consciousness raising among women on the prostitution problem, and self employed activities which provide economic alternatives for women.

Women's Workshop

With the close cooperation of the District Community Development workers, a two-day workshop was organized for women and youth in May 1989. There were 38 women, whose ages varied from 15 to 53 years, attending the workshop. Many of the participants used to attend training organized by other agencies, but the majority said that none was similar to this workshop. The reasons were that this workshop was organized exclusively for women and they could explore systematically women's problems. From the workshop, some said they learned that women should also have equal rights with men. In other training, very often, they were told what to do, but in this one, they learned what women's problems are and how to solve them.

The methods applied in the workshop were combined with story telling, simulation games, role play and practical work. On the first day, the programs focused around the issues of socio economic and political structure, the patriarchal ideology and their effect on women.

The game "Going to Market" was introduce to help women understand the social pyramid. And the story of Somporn was told to highlight the position of women in a partriarchal society. Moreover a game "One Day of Pong" was introduced to make women understand their double burden. In this game women were asked to select four pictures which they thought seriously hamper women's life and their development.

*Project Report from the Foundation for Women, Bangkok, Thailand

The women identified four pictures which reflect domestic violence, unequal wages, caring for children at the workplace, and double work (taking care of children and the household and also working at a construction site).

After each part, there was a lengthy and vivid discussion. And at the end of the first day, women could understand the content and were able to make a link with their own situation. Then came the question of how to solve their problems.

On the second day, three case studies were told to women about women's projects and women's development programs. The purpose of telling these cases is to make women understand the development of women's' programs and consider whether women's projects are relevant to their needs. At the end they got some tips on how to conduct and write project proposals. Women found this part very useful and some of the projects developed in the workshop were proposed and got support from FFW.

All materials used in the workshop were taken from the women's education media developed by the Women's Information Centre.

Women proposed that similar workshops should be organized more often and extended to every group of women in the district. After the workshop, they felt more confident about working in groups and starting activities which will improve the situation of women. Some participants were invited to participate in seminars and other activities organized by FFW as well as other groups

Women's Fund

Funds from ASPBAE were also allocated into the FFW's Women's Fund in order to support and encourage women to develop their own activities which will enhance the group's cohesion. Until now, there are 3 projects in Chiengmai and in Lampun which receive support from Women's funds. Three of the projects are pig raising and weaving which belong to different women's groups. The project in Lampun was designed specifically for the poorest families in the community. The reason was to prevent children from these families being lured into prostitution. After the first sale of pigs from which they got a profit, the poorest women applied to become members of the village saving club.

Besides organizing income generating activities, these groups have also had discussion amongst their members of women related problems, particularly the

problem of prostitution. In 1990, there will be an evaluation meeting among project holders in Bangkok.

English Publication of Women's Education Media

With the support of ASPBAE, the women's education media for rural women and female youth in congested areas was published in English. They are now widely distributed to women's groups and education institutions in Asia and other continents. It would be more useful, if the groups interested in the media had an opportunity to participate in the training of trainers organized occasionally by WIC.

THE INTERCONNECTING ROLES OF ADULT EDUCATORS AND EXTENSION WORKERS

*James A Draper, Ph.D**

In January 1990, the Commonwealth Association for the Education and Training of Adults (CAETA) organized its fourth international workshop, which was held in Malaysia. The theme of the event was "Agricultural Extension and Levels of Literacy". This article briefly describes some of the content discussed at the workshop, followed by a personal interpretation of some of the principles which guide the planning of adult education programs and especially the interdisciplinary roles of educators. As background information for the reader, the origins and purposes of CAETA(1) are first described.

Background to CAETA

In March 1987, 105 people representing 31 member countries of the Commonwealth(2) met at Ukai Dam, a relatively remote part of India. At this week long meeting, a new Commonwealth Professional Association was formed, one dedicated to the interests of adult education and training and committed to dealing with a multitude of social and economic present-day issues, particularly those issues perceived by colleagues in developing nations.

A great deal of careful though went into the formation of this new association, in response to a number of key questions: Did the international field of adult education need a new organization, a new structure? Did practitioners in the Commonwealth countries identify with each other and want a separate organization for itself? Would such an organization unduly duplicate the excellent work of the International Council for Adult Education? How could such an organization, whose membership would primarily be determined by being a member of a Commonwealth country, avoid being elitist or exclusive?

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* Professor Draper is an elected member of the governing council of CAETA, representing Canada. At his Institute, he teaches post-graduate courses on comparative and international studies in adult education, literacy and adult basic education as international social issues, and the social history of adult education. He is currently involved in two international projects, both through the structures of CAETA and the ICAE (International Council for Adult Education). One is a study of the post-secondary training of adult educators in Commonwealth countries. The other is the development of county chronologies of major adult education events. He has published considerably on literacy and development

Already there are six regional adult education organizations associated with ICAE. Why not an organization that brought together adult educators within the Commonwealth but within the larger international community?

Some of the above questions were raised as far back as 1972 and 1974(3) but it was two events in 1982 which began to crystallize and 'popularize' the idea of a Commonwealth organization of adult educators. The one event was at the Commonwealth Foundation's Barbados Symposium where a recommendation was put forth to consider the establishment of a Commonwealth association of adult educators. The second event was at the World Conference and General Assembly of the ICAE held in Paris, where 52 adult educators from 18 Commonwealth countries met and decided to present a proposal to the Commonwealth Secretariat and the Commonwealth Foundation to undertake a feasibility study. The study was undertaken by Mr Edward Ulzen, then Executive Director of the African Association of Literacy and Adult Education. At the Paris conference, Dr Ron South from the United Kingdom volunteered to act initially as Honorary Organizing Secretary. Out of this study(4) came a clear statement on the need for a Commonwealth network of adult educators. The Ulzen report was also shared, and further discussions took place, when adult educators from the Commonwealth met with Dr Alan Rogers, the then current Secretary-General (University of Reading, U.K.) at the ICAE World Assembly held in 1985 in Buenos Aires. From 1988 Professor Paul Fordham was the Secretary-General of the Association, working out of the England-based secretariat. In July 1990, the secretariat was moved to Zimbabwe, with Dr M J Matshazi as the Secretary- General.

As an expression of its desire to use the Association's newly formed structure to serve the needs and interests of practitioners, the founding conference in India was linked to a workshop, covering such areas of concern as literacy and basic education; cooperatives; agricultural and rural development; vocational education and income-generating activities; and women's education..

The Purpose and Structure of CAETA

Equity in terms of gender and geographical representation is incorporated into the Constitution of the Association. Accepting the five geographical regions of the 49 country members of the Commonwealth, the 21 member Council is made up of: 5 representatives from Africa; 6 from Asia; 4 from the South Pacific; 4 from The Americas (3 from the Caribbean and one from Canada); and 2 members from Europe (the United Kingdom, Malta and Cyprus). The General Assembly of the Association is comprised of all of its current members.

The overall purpose of the Association is to improve the professional skills and performance of members as trainers and educators of adults. Specifically, the organization's objectives are: to develop links among individuals involved in the education and training of adults in the Commonwealth, designed to encourage and facilitate the exchange of information and ideas; to maintain and improve professional standards; to identify and publicize the varied needs for the education and training of adults and to seek ways of ensuring that these needs can be met; to enhance the status of the education of adults; to identify and seek solutions to problems facing adult educators and trainers in the Commonwealth; and to organize appropriate activities that will help to meet the objectives of the Association, through such events as workshops, exhibitions, and conferences.

Since the success of any adult education professional organization is determined by the extent to which it achieves its mandate (its goal and dreams) it is imperative to clarify its mandate and to test the extend to which it is shared by the larger membership of the organization. CAETA is no exception to this developmental process. The success of this fledgling group of adult educators will depend on the effectiveness with which it communicates with colleagues, wherever they are located, and whatever they are doing. The Association is to be perceived as another international network which gives energy and support to the worldwide movement of adult education.

In sum, CAETA supports the work of professionals in adult education, middle-level and middle-career semi-professionals and auxiliaries; extension workers in other professions; and overall, links those persons and agencies that are working educationally with adults, not exclusively adult educators. It can be seen that the intended mandate of the Association is to work with persons in a host of agencies, both government and non-government, as well as a variety of content areas including health, agriculture, people in media education, and those involved in planning and programming for workers of all kinds, both men and women. Presently, CAETA has over 600 members.

The CAETA Council in Action

Since its beginning in 1987, CAETA has organized three international/regional workshops. The first of these was in May 1988, in the islands of Antigua and St Lucia in the Caribbean. The focus of this event was on literacy and second language teaching (with reference to Creole languages). The following year in January 1989, in Arusha, Tanzania, a workshop was organized to explore the ways in which adult educators can support initiatives in health education, particularly but by no means limited to the African region. The workshop was attended by a number of educators from numerous sectors such as health,

agriculture, literacy and community development, and those from the more general field of adult education. Participants in the Arusha workshop attempted to determine: the existing networks of adult health educators and the means by which they could be linked to CAETA; what health educators themselves see as the most useful contribution CAETA members can make to their work; and the most urgent priorities in adult health education over the next few years in terms of content, design and execution of programs. In putting the workshop into action, it began with a survey and display of health-related teaching materials, their purpose, content, design, methods of use and effectiveness. This was followed by a review and evaluation of existing teaching/learning and dissemination strategies and included programs of proven worth in primary health care. Following from this was a presentation on social and cultural factors in health education, with a case study of AIDS in an African country. The workshop concluded with a review of strategies, materials and ideas for a forward program in health education. Participants agreed that such a forward plan of action would need to reflect the various principles of adult education.

In January 1990, the third CAETA workshop took place at the Universiti Pertanian Malaysia, located just outside of Kuala Lumpur. The focus for this six day conference was on agriculture extension and literacy education.

Reports of all the above mentioned workshops are available from the CAETA secretariat as well as information about membership in the Association.

What follows is a personal interpretation of the workshop which tries to identify a few salient points and principles that might be of special interest to adult educators and educators of adults.

The Interconnecting Roles of Adult Educators and Extension Workers

At times, professionally-trained persons such as agriculturists, health educators, nutritionists, nurses and community developers may have a tendency to think of themselves as working in isolation from the larger activities of adult education. A recent workshop in Malaysia explored this tendency. Focusing on the theme of agriculture and literacy, it became apparent that there is a great potential for these professional persons (as educators of adults) and adult educators to connect with and cooperate with each other. Adult educators are those whose specialization is based on the research and practice which comprises the 'discipline' or field of study of adult education as compared to those who have been trained through other fields of study such as agriculture or nursing. The discussions that took place at the workshop emphasized how much each group has to learn from the other and how each group can support the work of the

other. A question frequently raised is: What is the special contribution adult educators can make to increasing the effectiveness of the various urban and rural programs planned for adults, where the content persons include the professional groups (and others) mentioned above.

The Workshop

Some 40 persons took part in the workshop, most of them from the Asian-South Pacific region, comprising agriculturalists, adult educators and literacy workers from Australia, Bangladesh, Hong Kong, India, Malaysia, Pakistan and Sri Lanka. Some of these persons were sponsored by ASPBAE. In addition there were participants from Antigua (West Indies), Canada, Ghana, Kenya, Tanzania and the United Kingdom. The host institution was the Centre for Extension and Continuing Education, the Universitati Pertanian Malaysia. The Centre and CAETA are already engaged a joint major research study entitled "From Farmers' Needs to Extension Agents Training: Strengthening Non-Formal Education Activities for Rural Development" (funded by IDRC - the International Development Research Centre).

Dr Rahim Md Sail, Director of the Centre was chairman of the organising committee with Dr Mrs Hapsah Nawawi as chairperson of the program committee. (Dr Nawawi is also a member of the governing council of CAETA.) The workshop was designed to help increase the effectiveness of agricultural extension strategies and extension worker training in Commonwealth countries which have widely differing levels of adult literacy. In particular, the workshop:

> stimulated debate and joint training between agricultural specialists and other educators both in the workshop itself and in the follow-up national seminars organised by CAETA members;
>
> drew on the latest developments in extension training in selected Commonwealth countries; and
>
> considered the changing needs and extension worker training in relation to changing levels of literacy in rural populations.

The theme of the workshop coincided nicely with the focus of International Literacy Year.

Four major papers served as content in-put to the workshop ie. "Agricultural Extension in Context", "Literacy Materials and Methods", "Levels of Literacy, Receptiveness to Extension Messages and Modes of Delivery" and

"Communication for Front Line Extension Workers: A case study from Kenya". Among other things, the workshop participants looked for alternative delivery systems for educational programs, drawing on the skills and experience of participants.

Work groups pursued such topics as: Liaison and cooperation; material production and resources for trainers; operational strategies; and improving professional practices of adult educators and of extension workers. What follows is a summary of the author's interpretation of some of the discussions. Where possible, these are stated in the form of principles intended to guide good practice:

> it is important to make links between literacy education and socio-economic benefits. Programs in many developing nations offer excellent examples of this linkage in practice.
>
> administrative structures for educational programs need to be appropriate for the intent of the program, for instance, if an organization expresses the desire to involve adults in planning educational programs for themselves, then the structure needs to be compatible with this value of participation.
>
> there is a need to avoid blaming people for their condition such as illiteracy and poverty. Each condition has its historical roots, embedded in social, economic and political forces. Each condition has its cause and explanation.
>
> the outcome of any education program, including literacy and agriculture, is to improve effective communication and informed participation. However, improving the general skills of communication is not restricted to the recipients of the program but encompasses all those associated with it, including senior administrators, tutors, planners, extension workers and others. Communication depends on interdependency skills. Regardless of the content of any educational program, each attempts to improve communication skills, developing attitudes and values and improving an individual's self-concept.
>
> there is a need to strengthen networks at all levels - local, regional, national and international. The questions are: How best can this be done? What research and information do we need to achieve this goal? Extending networks also means building connections between, for instance, farmers' organizations, cooperatives, colleges as well as

government and non-government agencies. In part this goal can be achieved by inter-organizational joint planning and policy development (which should enhance communication and understanding as well).

related to the above point, there is also a need to improve participation and cooperation between individuals and agencies. But in achieving this, it is important to critically and honestly examine the various barriers which prevent the achievement of these worthy goals. The major reason for cooperation should be to enhance learning and to use resources more effectively.

There is a need to critically examine what things non-government agencies can do best. NGOs, like governments have tendencies to become bureaucratic, to nurture internal political squabbles, to mismanage and to want to control. What level of awareness is required to keep all agencies authentic, such that the expression of goals and values is more than rhetoric and the compatibility of goals with good educational practice is maximised?

both within government as well as NGO organizations, there is a greater need to have official policies which reward workers who cooperate with each other, make referrals, and value the process of learning and not just the content outcome of the process.

different groups need different kinds of information, and each should be appropriately packaged and disseminated. Similarly, extension and other materials need to be at the reading, computational and comprehension levels of the intended recipient audiences.

when attempting to effectively use human and material resources, the place to begin is to examine what local resources are available (and which are often under-utilized or ignored). At times there is a tendency for professionals to look outward from the community when seeking resources. Can resources such as building materials, chalk, mats for sitting on, be developed, such that these also become economic outcomes of the educational program? One must also not forget the resource of "time". How can time be better managed? On the topic of resource development, extension workers may speak of "appropriate development and use of technology". "Appropriate technology" from whose point of view?

strategies for teaching and learning also need to be appropriate to local conditions and resources.

a balance is needed between the outcome and the process of educational programs. There is a danger in assuming that the outcome or learning of a content area is synonymous with the process or methods of acquiring the content. In the training of professionals, the outcome and process are often thought to be one. In fact, the process may vary through the methods which are used in teaching, the locations where learning takes place, and the resources and partners in learning which make up the process.

a sensitivity to local cultures and values is essential to good practice. The success of many agriculture and other educational programs is determined by the extent to which such programs are compatible with the culture, values and customs of the recipient learner. One way to deal with this is to involve local people in the entire process of planning the program, taking into account the priorities which such people have. The methods that are most effective in bringing about change are also culture bound. Values greatly determine the symbols which are meaningful to a group. Since symbols are used to convey an educational message, these need to be acknowledged and understood.

many of the concerns expressed above require some form of research and evaluation. Typically, the need for research is more often implied and acknowledged than actually practiced. The first step is to examine and then refute many of the myths which surround the idea of research, including the myth that only highly trained and professional people can undertake, understand and use research. In fact, any average person can be involved in the process of research, always beginning with the question: What do I want to know?

Indeed, the above points can be considered as basic principles for guiding educational programs, for adults as well as children. The implications of these go beyond education. It is realized that in order to have people change their behaviour, giving information is seldom enough. Attitudes and one's culture often provide the value to learn something. Perceiving families and other small groups as learning units can help to build the support which is necessary to initiate and sustain the learning of all their members. Such principles also become important components for training programs, at all levels. It is also obvious that whereas the focus of this workshop was on rural and agricultural development, the same principles apply to urban settings as well. The workshop discussions might be conceptualized under four major headings: 1) literacy outcomes and processes, including communication and participation; 2) support systems and

infrastructures, including policy making and planning; 3) material production and dissemination; and 4) training and leadership development, including cultural sensitivity, flexibility in programming and professional identity. The next and last section makes some concluding comments about the interconnecting roles between adult educators and other professional groups.

Working more closely together

Many of the points raised thus far imply a variety of ways in which adult educators and educators of adults can, and do, interact with each other. This section expands on the contribution adult educators can make to this interaction, with an example of how literacy and agricultural programs can be integrated. This article concludes by emphasizing the need for all parties to understand the learning process.

Knowing one's expertise is essential. Adult educators are continuously attempting to build contacts with practitioners whose professional work involves adults in some meaningful learning activity. All these professionals have a content area, such as health, agriculture, nursing or animal husbandry. The content of adult education as a field of study includes alternative ways and principles of communicating and working with people. These principles of learning and education have grown out of this experience, research and reflection of adult educators, as social scientists. Sharing these principles and research is the contribution which adult education, as both a field of study and of practice, can bring to the development of individuals and communities, through a variety of educational programs. Sharing their craft(5) of communicating, sharing the various principles which guide learning(6) and education, and clarifying basic assumptions about people becomes the contribution which adult educators can make to the work of other professionals, including agriculturalists. Barer-Stein, for instance, describes her universal learning model which both transcends as well as encompasses the influence of culture and learning.

Adult education as a specialized 'discipline' or field of study is increasingly being recognized internationally. For instance, a current study is documenting the various post-secondary diplomas, M.A., M.Ed., M.Sc. and other degree programs in adult education which are being conducted within universities in most parts of the world. Through the production of knowledge through research and the dissemination of such knowledge through teaching and training, the field of study of adult education is increasingly becoming a unique focus, recognized internationally.

Given the above description of adult education as a specialized field of study, one can then see that within each government ministry, each major business or industry, and each sizable non-government organisation, a qualified and professional adult educator employee can perform a very special role in helping these organizations achieve their mandate. Such persons complement the work of other professionally trained employees such as extension workers. A literacy adult education specialist might be an example of such a person, one who could work with, for instance, agricultural extension workers. The expertise and knowledge of such a person goes beyond literacy but transcends the learning of any specific content, including agriculture.

To illustrate the above: How can front line agriculture extension workers promote literacy education? and how can literacy educators enhance the work of the agricultural extension worker? To illustrate, a literacy class in a rural district within a developing country begins each class session with general questions and discussions relating to the daily life and concerns of participating class members. Experiences are shared on how to solve some of the problems or concerns that are expressed. Based on these deliberations, the literacy tutor takes note of the vocabulary which is being used, such that they become the basis for that day's lessons. Being rural participants, many of their concerns will relate to agriculture, animal husbandry and rural life. At this point, the group might agree to invite into the class an appropriate outside resource person, such as an agriculture extension officer, to answer their questions and to help the class participants to understand. Through this interaction, the officer is likely to become more sensitive to the interests of the people with whom s/he is attempting to work and communicate . This might include, for instance, a greater sensitivity to the need for having print material written at the level of the audience for which the print is intended. On the other hand, the literacy tutor becomes more aware of the role and value of such an informed person to literacy education.

From the above single example, a number of basic principles arise eg the above illustration gives a problem focus to literacy education, grounding the learning of participants in their daily lives; local experience is valued and extended by using resources outside of the local community; the process of learning and problem solving begins with what the people already know, or don't know; people are put in contact with appropriate resources; the vocabulary which one learns to read and to write grows out of the daily lives of the people. In addition, both the literacy educator and the agricultural workers become brokers for each others area of speciality, each seeing the other as a valuable resource for achieving their own specialized goals. In many training programs, such examples are being used to expand the context of extension and other development workers. Through

research and observation, the functions and skills of these workers are being further understood and documented.

At times, there is a tendency on the part of extension workers to see the industrial produce of a program (such as rubber, fish, or a particular agricultural crop) as the primary focus of the program rather than the learning of the men, women and children who depend on or who are most closely associated with these industries. It is obvious that it is people, not their produce, which learns. The productivity of the industrial produce depends on human learning. This brings us to the last point to be made in this article. That is, regardless of the content of the extension worker, it is important that their training includes some knowledge of the process of learning

Enhancing learning is at the heart of all that we do. How can adult educators, extension workers and others do their work effectively without understanding the framework within which learning occurs? The success of educators and extension workers depends on someone learning something. If learning did not occur, then behaviours and practices of individuals, including professionals, would not change. Apart from what else we might do, or think that we do, our primary task is to facilitate learning, and to set an environment for this to occur, within whatever economic, social, cultural, and political context. Although the principles and points raised in this article have grown out of a workshop on agriculture and literacy education, these principles apply to all educational programs. Beginning with ourselves, we are all in the business of learning.

Notes:

(1) For membership and other information about CAETA, contact: Dr M J Matshazi, CAETA, Secretary-General, c/- Department of Adult Education, University of Zimbabwe, PO Box MP, 167 Mount Pleasant, Harare, Zimbabwe

(2) The Commonwealth consists of 49 independent member countries, all of which were at one time under British control. Apart from Britain and Canada, Australia and New Zealand, all the other countries have gained their independence since World War II. There are 13 Commonwealth countries in the Caribbean, 15 in Africa (including Mauritius and Seychelles in the Indian Ocean), 8 in Asia and 7 (in addition to Australia and New Zealand) in the South Pacific, plus Cyprus and Malta. Not every country formerly under British control is within the Commonwealth, for example Burma, Sudan, Egypt, Republic of South Africa and Fiji are not presently Commonwealth members. English is the language of government in most Commonwealth countries.

(3) For more information about the historical background of CAETA, see *Educating Adults: Resource and Needs* (An Account of the Inaugural Training Workshop of the Commonwealth Association for the Education and Training of Adults, India, March

22-28, 1987), Lalage Bown (Ed) Reading, UK: University of Reading, 1988; and also Paul Fordham, *Participation, Learning and Change*, London: Commonwealth Secretariat, 1980

(4) Ulzen, Edward A, *Feasibility Study on the Formation of a Commonwealth Association of Adult Educators*, London: The Commonwealth Foundation, 1984

(5) Barer-Stein, Thelma and James A Draper, *The Craft of Teaching Adults*, Toronto: Culture Concepts Inc., 1988

(6) Barer-Stein, Thelma, "Learning as process of Experiencing the Unfamiliar," *Studies in the Education of Adults* (United Kingdom), Vol 19, No 2, October 1987, pp 87-108

Brundage, Donald and Doroth McKeracher, Adult Education Principles and Their Application to Program Planning, Toronto: Ontario Institute for Studies in Education, 1980

Mezirow, Jack, "A Critical Theory of Adult Learning and Education," *Adult Education*, Vol XXXII, No 1, 1981

LEARNING EXCHANGE

If you wish to exchange information about your activities, request assistance with programs or materials or similar you are invited to send your request to:

The Editor
ASPBAE Courier
GPO Box 1225
Canberra, ACT 2601
Australia

Fax: 61 6 573421 Att: Yvonne Heslop

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The **ASPBAE News** is produced three times a year by the Secretariat of ASPBAE. the September-December issue, No.12 is now to hand. Copies of the ASPBAE News are sent to all ASPBAE members.
Subscription/membership information is contained on the inside front cover of this Journal.

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POPULAR EDUCATION RESEARCH GROUP/ICAE WOMENS PROGRAM

The above programs are changing their address and staffing arrangements. The mailing address for both organizations is now:

ICAE Secretariat
720 Bathurst Street, Suite 500
Toronto, Ontario, CANADA
M5S 2R4.

To reach members of the former PRG/ICAE Women's Program team you should write to:

Popular Education Research Group
606 Shaw Street
Toronto, Ontario, CANADA
M6G 2S9

STUDY TOUR ON THE ROLE OF ADULT EDUCATION IN CREATING A NEW CENTRAL EUROPE

The Ontario Institute for Studies in Education has organised a study tour to Budapest, Prague, Berlin, Warsaw, Leningrad and Amersfoort from 5-25 May 1991 (approx).

The purpose of the tour is to explore changes taking place in adult education as a result of the radical political development in Central European countries. Visits to program sites will be arranged where appropriate. The tour leaders will be Jindra Kulich, University of British Columbia and Alan Thomas, Ontario Institute for Studies in Education.

The cost is $4,000 (Canadian). Group is limited to 40 people.

Further information is available from Ms Amelia Nanni, Administrative Officer, Department of Adult Education, OISE, 252 Bloor Street West, Toronto, Ontario M5S lV6, Canada. Tel: (416) 9236641, Fax: (416) 9264725.

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VANUATU NATIONAL WOMEN'S FESTIVAL, MAY 1990

Under the auspices of the Vanuatu National Council of Women a National Women's Festival was held in Vanuatu in May. Women came from all parts of Vanuatu and other Pacific Islands to share their experiences and concerns. Over 1500 women participated daily.

There will be many outcomes of the Festival including a range of publications. These will include:

A bibliography of women in Vanuatu
Registry of Vanuatu National Council of Women leaders
Culture Booklet
Poetry book
Pictorial account of the Festival
General Report of the Festival
Workshop reports
Profile of Vanuatu Women
Review of the VNCW
Video cassettes of the Festival

Elizabeth Cox, in reporting on the Festival, said: "The Vanuatu Women's Festival is not simply a one-off high cost event. Threaded throughout the program was ongoing evaluation and constitutional review work and forward

planning for future decentralised outer island development programs for the VNCW."

"Most of the Melanesian delegation confirmed that there were great lessons here for their own National Council's of Women and their constitutions, structure and program planning."

Further information about the Festival or activities of the VNCW can be obtained from:

Jacqueline G. Adams
Information and Publications Committee
Vanuatu National Council of Women
P.O. Box 975,
Port Vila, Vanuatu

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NONFORMAL EDUCATION AWARENESS WEEK - FIJI

The Fiji Association for Nonformal Education organised a Nonformal Education Awareness Week/Launching of Literacy for All in Fiji in May. Despite some problems with the weather the week was a resounding success. Activities were well supported and received wide coverage in the media.

The Fiji Broadcasting Commission had their mobile caravan stationed at the site of activities for the whole week. They broadcast live in three languages (Hindi, Fijian and English). This enabled people from outer islands and other parts of Fiji to know what was happening on the park.

Various organisations participated in street marches and displays. Members had stalls where they displayed and sold handicrafts. There were ten stalls for FANFE members and either for other organisations.

The launch of literacy year was a colourful event. The rain did not dampen the spirit of the school children who had travelled from other parts of Fiji to participate in the launching.

The general outline for the week was inspired by the ICAE General Assembly in Bangkok in January and this proved to work equally successfully in Fiji as it did in Bangkok.

INDIAN ADULT EDUCATION ASSOCIATION

The new President of the IAEA is Mr B.S. Garg who was elected for a three year term. Mr K.C. Choudhary, President of the Asha Kala Kendra, Mhow, has been elected as General Secretary to replace Mr J.C. Saxena who has now completed two terms as General Secretary.

Professor B.B. Mohanty, Professor at the Indian Institute of Mass Communication continues as Hon. Treasurer of the Association.

The address for the Association is:

17-B Indraprastha Marg
New Delhi, 110002 India

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INTERNATIONAL NETWORK FOR ADULTS WITH SPECIAL LEARNING NEEDS

The International Council for Adult Education has supported the establishment of the above network. The network will focus on the adult education needs of adults with special learning needs who are deaf or hard of hearing; blind or partially sighted; mentally ill; mentally retarted, mobility impaired; learning disabled; and those with other disabilities that may interfere with the learning process.

For further information at the the network please contact:

William R. Langner
Coordinator
201 I Street, S.W.
Washington, D.C. 20024
U.S.A.

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FOCUS ON LITERACY

Challenges of Literacy in the Pacific

Extract from the University of the South Pacific Bulletin, Volume 23, Number 14, 11 May 1990.

Challenges to literacy in the Pacific included improvement of literacy among women and literacy in vernacular and related cultural areas, the Head of the School of Humanities, Dr Tupeni Baba, said. He was speaking at the University on 8 May as part of Non-Formal Education/Literacy Week, giving the keynote address for the Year of Literacy.

He said the high rate of illiteracy is acknowledged as a world problem, amounting to almost a quarter of the world population, with most of the world's illiterates living in developing countries. Against this, the Pacific figures for literacy looked better, ranging from 51% in the Solomon Islands to 75% in Fiji and well over 90% in all other countries.

However, Dr Baba pointed out that these figures were based on the traditional definition of literacy being the attainment of four years of schooling, not on 'functional literacy'. A national study in Fiji in 1979 showed that half of all class six pupils were unable to read simple English prose with understanding. But because the Pacific countries had a long tradition of schooling with most students taying until the end of the minimum schooling age, there was a high figure for literacy.

Dr Baba examined the different type of literacy provided by mission and government schools. The mission schools were primarily concerned with evangelisation, and they concentrated on reading and writing in local languages and basic numeracy, with practical skills such as agriculture, house building and elementary hygiene. The medium of instruction was usually vernacular language. They developed a functional type of literacy to enable islanders to cope with their world, as required by the new Christian way of life they adopted.

The government schools, however, became initially preoccupied with the training of clerks for public service. This required the teaching of English and other metropolitan languages, reading and arithmetic, with external curricula necessary for jobs but not relevant to the lives islanders had to live. For the first time a clear divergence emerged between requirements for a job and those related to the way of life of the people. Governments imposed their curricula on schools and learning as a result became academic and divorced from people's lives, and schools became structurally set and rigid. There was

little change until the time of independence, when there was pressure for localisation of the curriculum and examinations, demand for high level manpower and a push for technical and vocational schools brough about certain changes.

There was a post-independence demand for higher, more and better education which called for quantitative expansion, qualitative improvement and diversification, Dr Baba said. While these developments were occurring, very little re-examination took place in the area of literacy at primary or secondary level. There was a relative lack of attention paid to qualitative changes, particularly at primary level. It was taken for granted that since these schools were staffed by local teachers, trained in local colleges, there was no need for qualitative improvement at that level.

However, for most countries there remained a high failure rate at primary and junior secondary level, which drew attention to lack of quality in early schooling, particularly the teaching of English as a second language.

Studies by USP (University of the South Pacific) researchers spurred a totally new approach to teaching of English at primary level through creating of interesting literature. After a demonstrable success in Niue, some, if not all, countries of the region were willing to consider adopting the approach. This was one of the most relevant responses to the need for improved literacy in English, Dr Baba said.

He concluded his address by listing some of the challenges to literacy in the Pacific, which he said was probably in the best position to raise them in the International Year of Literacy. One of the major challenges was to motivate learners to keep on learning after leaving school, particularly in rural areas. This was probably best tackled by the various non-formal education organisations. Another eqully important challenge was the improvement of literacy among women, who had lower literacy rates than men. But they had important roles in development and needed to be equally as literate as males. Women's organisations in the Pacific were well provided for and organised, and could support such training.

A third area was literacy in the vernacular. Unless vernacular languages were treated equally with English in terms of emphasis in schools, they would always come out as second best. Related to this was the teaching of local cultures.

The problem of hidden literacy or semi-literacy needed to be addressed, Dr Baba said. A lot of people who left school early and did not continue learning easily lapsed into illiteracy. It was important to provide opportunities for lifelong learning. One of the most important challenges in the Pacific was to cope with a changing environment and its technological demands. People

could not really cope with the demands of the workplace or homes if they were not functionally literate in this field.

Dr Baba said that perhaps the greatest challenge was the need for a new pedagogy to create, in the words of Paolo Friere (1973), a genuine dialogue with the learner in an atmosphere of respect and love. Education was an act of love in which the educator recognised the right of the learner to choose. This recognised the need for democracy and equality, which helped create an equitable and just society. At a time when leadership in the South Pacific was facing challenges, there was a risk that people would not be able to resist responding in an authoritarian way, as China did to its young people. If people were to continue to live in democracies, then classrooms had to be the vanguard. Surely people could not be functionally literate if they did not share these principles.

The public lecture was sponsored by the University of the South Pacific's Fiji Centre, Centre for Continuing Education and the Fiji Association of Nonformal Educators.

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KELLOGG CORNER

Former Kellogg Fellow, Yoon Bok-Nam of Korea, will be awarded her Ph.D in February 1991.

Muhammad Amir made a pilgrimage to Mecca in August 1990. He has been appointed as Second Assistant Dean of the Faculty of Letters of the Indonesian Muslim University in Ujung Pandang.

Akanisi Lewaravu of Fiji is commencing study towards a Ph.D at the University of New England, Australia, in January 1991.

Oonta Nopakun has been elected as Chairman of the Department of Nonformal Education at Chulalongkorn University.

RESOURCES

Title: *ASPBAE Annual Report 1989*

Publisher: ASPBAE Secretariat, 30/63A Longden Place, Colombo 7, Sri Lanka

Scope: This report outlines the activities of the Bureau in 1989 which was the 25th year of existence of ASPBAE. It briefly summarises the work of the Bureau, its membership, activities it has promoted and participated in and lists the members of the Bureau's executive.

Available from: Dr W.M.K. Wijetunga
Secretary-General
ASPBAE
30/63A Longden Place
Colombo 7, Sri Lanka

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Title: *The ERIC File*

Publisher: Clearinghouse on Adult, Career and Vocational Education

Scope: The ERIC clearinghouse has existed since 1966 and thus celebrates 25 years in 1991. The current clearinghouse, and its predecessors, the ERIC clearinghosue on Adult Education, the ERIC clearinghouse on Vocational and Technical Education, and the ERIC clearinghouse on Career Education, have beeń a component of the ERIC system since its inception in 1966. As part of the commemoration of the 25th anniversary a portion of the Spring edition of the ERIC File will be devoted to comments about the impact of ERIC in the fields of adult, career and vocational education. If ERIC has made a difference in your research or practice please write to:

25th Anniversary, ERIC File
1900 Kenny Road,
Columbus, OH 43210-1090
U.S.A.

If you have not previously seen the ERIC File and would like further information please also write to:

ERIC Clearinghouse on Adult, Career and Vocational Education,
C/- Centre on Education and Training for Employment,
The Ohio State University
1900 Kenny Road,
Columbus, Ohio, 43210
U.S.A.

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Title: *Comlearn*

Publisher: Commonwealth of Learning, Vancouver, Canada

Scope: This is the news publication of the Commonwealth of Learning, an international organisation created by Commonwealth Heads of Government to encourage the development and sharing of distance education resources.

The edition to hand, Vol.1 No.2, September 1990, contains articles on "Quality through Distance - In Search of Quality", Telecommunications and Technology, Edtech Report, Commonwealth of Learning in Action, and an Update of Commonwealth of Learning Activities.

It also contains an insert with information about regional activities of interest to distance educators.

Further Information from:

The Commonwealth of Learning
Suite 300,
800 Hornby Street,
Vancouver. B.C.
Canada, V6Z 2C5

Tel: (604) 660 4675
Fax: (604) 660 7472

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Title: *The Women's Watch*

Publisher: International Women's Rights Action Watch

Scope: The issue to hand, Vol 4, No.2, October 1990, provides information about Tradition, Law and Custom: Challenge and Change; Law, Policy and Custom; Violence against Women; Women's Work' and Women in Action.

There are snippets of information from Saudi Arabia, Botswana, Latin America, Palestinian Federation of Women's Action Committees, Israel, International Federation of Free Trade Unions, Women Lawyers Association of Thailand, Korea, Nigeria, Uganda, Australia and Japan.

It is produced by the secreatiar of the IWRAW, based in the Women, Public Policy and Development Project, Humphrey Institute of Public Affairs, University of Minnesota. Editors are Arvonne Fraser and Marsha Freeman.

Subscription: $US20 per annum - U.S. cheque or money order. $50 or more will obtain a subscription for two or more years. Please send funds to the address below. You can also obtain further information about the work of the group:

IWRAW/WPPD
Humphrey Institute of Public Affairs
University of Minnesota,
301-19th Avenue South,
Minneapolis, Minnesota, 55455
U.S.A.

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Title: *Burma*

Publisher: International Action Committee for Democracy in Burma

Scope: This newsletter seeks to provide information to the wider community to alert people to what is happening in Burma and to assist in forming a solidarity action network to support the democratic movement and promote peace, human rights and social justice in Burma. The network is composed of human rights organisations, institutions, NGOs and action groups worldwide.

The issue to hand, Vol.2, August 1990 provides information about the 27 May General Elections in Burma, including background information, analysis and social aspects of Burma before and after the elections.

Articles include: "Some Impressions from Burma before the Election" by COPDEV, Bangkok, Thailand; "Burma at the Election" by Monina Wong: "Burma After the Election: A Crisis?"; "Burma Army Still Holds the Key to Future" from *The Nation*, June 4, 1990; "Killing Burmese Races; a New Human Rights Crisis" by Ben Bohen, "The Burmese Inside Thailand", by Coalition for Peace and Development; "Chronology of Events on the Ethnic Minority Peoples"; "The Rapes of Environment in Burma"; "The 46th Session of the UN Commission on Human Rights, 13 February 1990," and oral statements made by Governments on Burma.

Further information:

International Action Committee for
Democracy in Burma,
IACDB Secretariat
P.O. Box 55,
Bungthonglang Post Office,
Bangkok 10242, Thailand

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Title: *Tok Blong Ol Meri*

Publisher: The World YWCA Pacific Area Office

Scope: This newsletter contains information about Pacific Women in Development. The issue to hand, No.4, December 1990, contains information on womens projects underway in the region. It also seeks to provide information about which agencies are funding women's projects in the region. An article on funding is headed"Self-Help Begins at Home" and looks at the arguments for raising one's own funds rather than asking for 'free money'.

Other articles deal with AIDS - Threat to Health and Development, and resources available for women working in this area.

The World YWCA Suva Office also provides a Newsclipping service which includes clippings about activities of women for development.

Further Information:

The World YWCA Pacific Area Office,
Box 3940,
Sambula,
Suva, Fiji

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Title: *Grassroots Approaches to Combatting Poverty Through Adult Education*

Publisher: Deutscher Volkshochschol-Verband (DVV), Germany

Scope: This publication was produced as a supplement to the regular publication of the German Adult Education Association, "Adult Education and Development", No. 34/1990.

This is the first supplement to be produced by the DVV and is being undertaken on a trial basis.

This publication is edited by **Chris Duke** and contains seven stories, selected from about thirty studies, drafted in different parts of the world, on the relationship between adult education and development. "All had a particular focus on the reduction of poverty...and were originally commissioned by the International Council for Adult Education."

The book is divided into nine chapters as follows:

Global Thinking - Local Action
White Health for Black Australians - A cautionary tale
Women Working Together - Learner-determined priorities in the Tototo-Kilemba Programme
Developing Women's Income-Generating Skills in Swaziland
Organising Women for Action - Self-Employed Women's Association
Learning and Action in Rajasthan - The Work of Seva Mandir
From Health Care to Community Development: Broadening the Base of Gonoshasthaya Kendra
Organising Agricultural Labourers in Southern India: Association for the Rural Poor
Grassroot Changes - and Some Implications

Most of the chapters contain an introduction and summary and chapter nine is a summary of the whole project.

Further Information from:

The Editor
Adult Education and Development
DVV
Rheinallee 1
D-5300, Bonn 2
Germany

Title: *Strategy and Innovation in Adult Education for Women: Report*

Publishers: Asian South Pacific Bureau of Adult Education, National Federation of Social Education, Japan, Nomura Center for Lifelong Integrated Education, the Institute of Moralogy, Japan, with the support of the Ministry of Education, Science and Culture, Government of Japan.

Scope: This publication is a report of the second ASPBAE Conference on Adult Education for Women, held in Japan in September 1989.

It contains copies of the reports and speeches given at the Conference as well as reports on Open Forum and Poster Sessions. A summary is provided by Ms Yui Lai Sheng, and a copy of the communique issued at the end of the conference is also published.

Topics included: Literacy and Vocational Education, Home and Family, Gender and Human Rights, and Environmental Education.

Further information from:

National Federation of Social Education
C/- National Education Center
Kasumigaseki, 3-2-3, Chiyoda-ku,
Tokyo 100, Japan

Fax: 03-5802869

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BOOK REVIEW

LET THE PEOPLE LEARN: The establishment of a Department of Non-Formal Education in Botswana and the launching of a National Literacy Program. Edwin Townsend-Coles. Manchester Monographs. 1988. Pages 137, soft-covered, price not indicated.

This is an important book. It is the account by a Britisher, who has been a UNESCO and World Bank consultant, of his work in the establishment of a department and the launching of a national program. It is a specific type of case study. It is a mix of the international and local; general principles and a particular situation with its own political, administrative and cultural conditions; with an aggressive practical stance against the theories of chair-based academics.

It is a national case study. It is not offered as an exemplar. It is offered as a well documented case of how in one particular country principles of NFE and government plans were translated, with varying degrees of success, into action and learning programs. Others can learn from these successes: avoid the mistakes: plan with more certainty being aware of the uncertainties.

There are three chapters. The title of the first is a repetition of the main title and sets out the principles of NFE. They are deceptively simple: that NFE be consumer centred; that NFE deals with the here and now; that it is of concern to all sectors of society. The second, the bulk of the monograph, describes the establishment of the Department and Program and the 'inherited' correspondence courses. The third chapter is a review entitled *with hindsight.*

Chapter 1 deals with all the significant background issues relevant to the effective development of an NFE department and national program. These include political, administrative structure and decentralisation and human resource considerations.

Chapter 2 provides the local colour with descriptions of the geography, what the 'new' department inherited from the past, the National Development Plan, and the details of staffing, including the important literacy assistants and their training, the buildings - even a floor plan is provided - as well as the various materials and equipment. The description is supported with pictures and copies of administrative forms. Chapter 2 gives readers a feeling for the department and the program, giving them a distinctiveness to focus on local problems and to differentiate them from other departments and programs known to the readers.

Chapter 3 provides a review of both successes and lack of success. One weakness noted is through the 'lack of power of non-government, voluntary organisations' (p.111). The review is not without controversy. In contrast to the sort of approach advocated by Bhola, Townsend-Coles claims that a literacy program 'can be launched and maintained successfully without socialist dictation and the rattling of political slogans' (p. 108). In the overall conclusion, the author borrows from Lind (1986, p.87) to assert, in relation to literacy programs, that the program 'has to be tailored to the particular political, social and cultural conditions prevailing in each country. It will only work when this is done' (p.108).

This is the personal account of what the author has claimed will be his last major work task. While there is a danger that it could suffer from the writer being 'too close' to the planning and action, the monograph is strengthened by the identification of the writer with the work - success and failure. In particular, having met the writer and corresponded with him, I enjoyed his attacks on the armchair critics and those who theorise from behind the safety of their academic or bureaucratic desks.

People who work in national level NFE or literacy program or departments, or those whose work is encompassed within these national activities will find this personal case study stimulating reading. It does not matter if one is in the Pacific or Asia or South America or even Britain, the USA or Australia, because the Botswana story, told as a case study, has relevance for all these other situations.

Lind A. and Johnson A. 1986. *Adult Literacy in the Third World: A review of objectives and strategies.* Stockholm, SIDA

Barrie Brennan,
Department of Administrative, Higher and Adult Education Studies,
University of New England, Armidale, Australia

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